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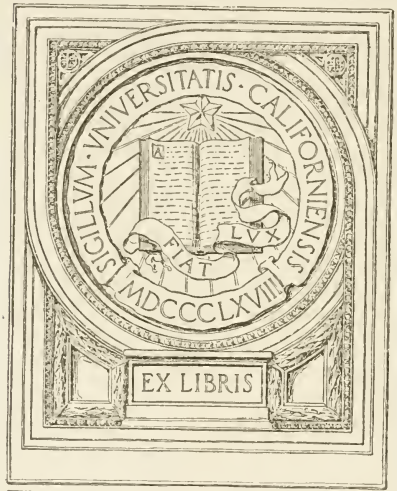

MORAL EXTRACTS

FROM

ZOROASTRIAN BOOKS

FOR THE USE OF

TEACHERS IN SCHOOLS

BY

JIVANJI JAMSHEDJI MODI, B.A., PH.D.

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ಪ್ರಸ್ತಾವನೆ.

ಕರ್ನಾಟಕ ಸಾಹಿತ್ಯದಲ್ಲಿ ಅನೇಕ ಗ್ರಂಥಗಳು ಸಂಸ್ಕೃತ ಮೂಲದಿಂದ ಅಥವಾ ಸಂಸ್ಕೃತ ಗ್ರಂಥಗಳ ಆಧಾರದಿಂದ ಬರೆಯಲ್ಪಟ್ಟಿವೆ. ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕಾವ್ಯ ಪ್ರಕಾರಗಳಲ್ಲಿ ಚಂಪೂ ಕಾವ್ಯಗಳು ಬಹಳ ಪ್ರಸಿದ್ಧವಾಗಿವೆ. ಚಂಪೂ ಕಾವ್ಯಗಳಲ್ಲಿ ಗದ್ಯ ಮತ್ತು ಪದ್ಯ ಎರಡೂ ಇರುತ್ತವೆ. ಪದ್ಯಗಳಲ್ಲಿ ಅನೇಕ ಛಂದಸ್ಸುಗಳನ್ನು ಉಪಯೋಗಿಸಿರುತ್ತಾರೆ. ಗದ್ಯವು ಸಾಮಾನ್ಯವಾಗಿ ಸಮಾಸಭರಿತವಾಗಿರುತ್ತದೆ. ಕಾವ್ಯಗಳಲ್ಲಿ ಕಥಾವಸ್ತು ಪುರಾಣಗಳಿಂದ ಆರಿಸಿಕೊಂಡಿರುತ್ತಾರೆ. ಕಾವ್ಯಗಳಲ್ಲಿ ಕಥೆಯನ್ನು ಹೇಳುವ ಕ್ರಮವು ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ಹೇಳುವ ಕ್ರಮಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿರುತ್ತದೆ. ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಥೆಯನ್ನು ಹೇಳುವಾಗ ಕಥಾನಾಯಕನ ಜನನದಿಂದ ಪ್ರಾರಂಭಿಸಿ ಅವನ ಜೀವನದ ಮುಖ್ಯ ಘಟನೆಗಳನ್ನು ಹೇಳಿ ಕೊನೆಗೆ ಅವನ ಮರಣವನ್ನು ಹೇಳುತ್ತಾರೆ. ಆದರೆ ಕನ್ನಡ ಕಾವ್ಯಗಳಲ್ಲಿ ಕಥಾನಾಯಕನ ಜನನ ಮರಣಗಳನ್ನು ಹೇಳುವುದಿಲ್ಲ. ಕಥೆಯ ಮುಖ್ಯ ಘಟನೆಗಳನ್ನು ಮಾತ್ರ ಹೇಳುತ್ತಾರೆ. ಕಥಾನಾಯಕನ ಜನನ ಮರಣಗಳನ್ನು ಹೇಳುವುದಿಲ್ಲ. ಕಥೆಯ ಮುಖ್ಯ ಘಟನೆಗಳನ್ನು ಹೇಳುವಾಗ

We praise the righteous Master of the House who is the leader of Righteousness.

We praise the righteous Headman of the Village who is the leader of Righteousness.

We praise the righteous Chief of the Town who is the leader of Righteousness.

We praise the righteous Governor of the Province who is the leader of Righteousness.

We praise the righteous Youth who thinks well, speaks well, and acts well, has a good conscience and is the leader of Righteousness.

We praise the righteous Youth who prays to God (and) who is the leader of Righteousness.

We praise the righteous self-sacrificing man who is the leader of Righteousness.

We praise the righteous Foreigner who is the leader of Righteousness.

We praise the righteous wise Traveller who is the leader of Righteousness.

We praise the righteous Mistress of the House who is the leader of Righteousness.

We praise the righteous Woman who is advanced in good thoughts, advanced in good words and advanced in good deeds, well-educated, submissive and who, O Ahura Mazda! is righteous like the Spenta Armaiti and like your (other righteous) female-Yazatas.

We praise the righteous Man, who is advanced in good thoughts, advanced in good words and advanced in good deeds, who is faithful, and guiltless, and by whose deeds the world prospers through righteousness. (Aiwiçruthrem gâh, 7-9.)

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WORKS EDITED BY THE SAME AUTHOR.

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The Pahlavi Mâdigân-i Hazâr Dadistân.

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To

THE RIGHTEOUS RULERS OF THE LAND,

THE RIGHTEOUS MASTERS OF THE HOUSE,
THE RIGHTEOUS HEADMEN OF THE VILLAGE,
THE RIGHTEOUS CHIEFS OF THE TOWN,
THE RIGHTEOUS GOVERNORS OF THE PROVINCES,

AND

To

THE RIGHTEOUS RULED OF THE LAND,

WHO ALL STRIVE TO RULE AND WHO ALL STRIVE TO BE RULED
THROUGH RIGHTEOUSNESS (ASHA).

PREFACE.

Early in 1911, I was desired to collect a few moral extracts from Zoroastrian books to be embodied in the volumes of Moral Extracts which the Hon'ble Mr. R. E. Enthoven, I.C.S., C.I.E., was preparing by the order of the Government of Bombay. So, I had first handled the work of this volume for that purpose. I had then no clear idea of the extent of Mr. Enthoven's work. Again, as I had then proposed to go to Persia, I hastily collected a few extracts which have been included in the two instructive volumes prepared by Mr. Enthoven and published by the Government. On my unfortunate return, owing to illness, from the journey, I went deeper into the subject, but then, the larger collection was rather too late for being embodied in the above volumes. So, it now appears under this separate volume.

Following the learned author of the Government volumes, I say, that the materials collected in this volume are chiefly "intended for the use of teachers giving moral instruction." But, it is hoped, that it will also be of some use to others who want to have some insight into the teachings of Zoroastrianism on moral subjects. With very few exceptions, I have given my own translations from the originals.

I record here my best thanks to the Hon'ble Mr. Enthoven, for his kindly giving me an opportunity to be associated in his good work and for his further kindness to write a short Introduction for this volume.

MITHI LODGE, COLABA.
Bombay, 22nd November, 1913.

JIVANJI JAMSHEDJI MODI.

INTRODUCTION.

In the year 1910, the Bombay Government entrusted to me the task of preparing from Indian sources a few moral extracts likely to be of use to teachers in Indian Schools in the course of giving moral instruction to their pupils. I had little difficulty in selecting from the ample materials available sufficient lessons to fill two small volumes. In order, however, that the materials, by including extracts from all great Indian religious works, Brahmanistic, Jain, Buddhist, Musalman, and Zoroastrian, alike, should be fully representative and incidentally illustrate the fundamental agreement, with regard to most questions of ethics, that prevails, I approached the learned Zoroastrian scholar, Dr. Jivanji Jamshedji Modi, with a request that he should provide extracts from the teaching of Zoroaster, for inclusion in my volumes. The great portion of the texts collected in accordance with my request reached me, unfortunately, owing to a misunderstanding, after the two volumes compiled by me had been put in print. I am glad therefore that Dr. Modi is now publishing these contributions as a seperate work. I commend them to the attention of all Indian school teachers who are in want of suitable materials for moral instruction.

R. E. ENTHOVEN.

DELHI,
December 31st, 1913.

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I.—OBEDIENCE.

A.—Obedience to God.
B.—Obedience to King.
C.—Obedience to Parents.
D.—Obedience to Teachers.

A.—OBEDIENCE TO GOD.

Prayers to the Deity, expressive of Reverence, Devotion, Worship and Submission and asking for forgiveness.

(PRAYER EXPRESSIVE OF REVERENCE TO THE DEITY.)

1. O Ahura Mazda! Whatever Thou hast thought, whatever Thou hast uttered, whatever Thou hast created, whatever Thou hast done, has all been good. So, O Ahura Mazda! We offer and dedicate our things to Thee. We worship Thee, offer our homage to Thee, render our thanks to Thee.—(*Yaçna* XIII, 5.)

2. (Says Ahura Mazda to Zoroaster)O Righteous (Zarathushtra)! Ask from me who am the Creator, the Increaser, who am the Most-knowing, who am the Most-pleased to reply. Ask (for your desires) from me and you will be the better, you will be the wiser.—(*Vendidâd* XVIII, 7.)

3. I attribute (the creation of)all things to Ahura Mazda, the Good, the Righteous, the Holy, the Resplendent, the Glorious, to whom belong all good things—the World, Order or Righteousness prevailing in the world, and the luminous globes, with whose light all brilliant objects are covered.—(*Yaçna* XII, 1.)

4. We worship with devotion, that Divine Power, that Lord,who is Ahura Mazda, the Creator, the Giver of all joy, the Architect of all good things.—(*Yaçna* LXX, 1.)

5. We worship here, Ahura Mazda, who has created the cattle, grain, water, the beneficent vegetation, light, the earth and all good things.—(*Yaçna* XXXVII, 1.)

6. I invite and invoke Ahura Mazda, who is the most Brilliant, Glorious, Great, Best, Excellent, Strong, Wise, Beautiful, Holy, who knows the best, who rejoices (for all that is good), who created us, who shaped us and who is the most munificent among the invisible.—(*Yaçna* I, 1.)

(PRAYER TO THE DEITY ASKING FOR RIGHTEOUSNESS.)

7. O Omniscient Lord! Lifting up my hands in all humility to Thee, who art Invisible and Munificent, I pray with joy for righteous actions, for benevolent thoughts, so that, I may, thereby, let the Soul of the Universe rejoice.—(*Yaçna* XXVIII, 1.)

(PRAYER EXPRESSIVE OF OBEDIENCE TO THE DEITY.)

8. Praise and Prayer and Homage to Ahura Mazda and to (His) Asha Vahishta (The best Righteousness). We acknowledge them and announce our allegiance to them.

O Ahura Mazda! May we approach ever and ever to Thy good Kingdom. O the wisest King among all the beings of both the worlds! You are a good King for us—men and women.—(*Yaşna* XLI, 1-2.)

(PRAYER ASKING FOR FORGIVENESS FROM THE DEITY.)

9. O Ahura Mazda! If I have offended Thee, deliberately or unknowingly, with my thoughts, words, or actions, (or) if I have been neglectful in my praises and prayers, I bow to Thee in repentance, I invoke Thee in prayers.—(*Yaşna* I, 21.)

(THE EXISTENCE AND THE CONTINUITY OF THE WORLD THROUGH THE WISDOM OF GOD.)

10. O Holy Zarathushtra ! Know how it is (*i. e.*, how the creation exists). The world came into existence at the beginning through my wisdom. In the same way, the world will continue upto the end.—(*Ahura Mazda Yasht*, 26.)

(A PRAYER ACKNOWLEDGING GOD AS THE RULER OF THE WORLD.)

11. O Ahura Mazda! May Thou rule in all Glory, as Thou likest, over Thy creation—over water, over cattle, over all good things, which bear the seed of Righteousness. Let the Righteous be powerful. Let the unrighteous be powerless. May the Righteous rule as they like. May the unrighteous be without the rule of their choice.—(*Yaşna* VIII, 5-6.)

(PRAYERS ACKNOWLEDGING THE ALL-POWER AND THE ALL-WISDOM OF GOD).

12. O Ahura! I ask Thee, this: Tell me aright. Who was the first Creator, the Father of Righteous Order ? Who fixed the paths of the Sun and the Stars ? Who else, but Thee? Through whom does the Moon increase and decrease ? O Ahura Mazda! I desire to know these and other facts.

O Ahura ! I ask Thee, this: Tell me aright. Who supports the earth and the sky (preventing them) from falling down ? Who created water and the plants ? Who connected speed with wind and clouds ? O Mazda ! Who inspires (our) good mind ?

O Ahura ! I ask Thee, this : Tell me aright. Who is the Architect who created light and darkness ? Who is the Architect who ordained sleep and wakefulness ? Who caused the dawn, the midday and the night, which (by the rotation of time) remind the wise of their duty? Who else but Thee, O Ahura Mazda !

O Ahura ! I ask Thee, this : Tell me aright. Say whether what I say is correct. Doth Ârmaiti (Devotion, Piety, Humility) increase

Righteousness by its action? Hast Thou founded Thy Kingdom upon good mind ? For whom hast Thou made this pleasure-giving moving earth ?

O Ahura ! I ask Thee, this : Tell me aright. Who created Ârmaiti (Devotion, Piety, Humility,) the chosen one, with its kingly power ? Who, through his wisdom, made the son revere his father? O Mazda, Creator of all things, the Beneficent Spirit ! I desire to know all these things from Thee.—*(Gâthâ Ushtavad, Yaçna* XLIV, 3-7.)

(PASSAGES TEACHING DEVOTION TO THE DEITY.)

13. (Ahura Mazda says to Zoroaster:) O Spitâma Zarathushtra ! He, who in this material world, would recite my names aloud, day and night .... shall not be harmed by evil influences..... Those names* shall advise, support and protect him in the same way as one thousand persons would protect one single person.—*(Ahura Mazda Yasht,* 16-19.)

14. (Zarathushtra says to his disciples:) I declare this world's best thing to you. Mazda knows through Righteousness all things which He has created. He is the Father of the active good mind in us. Piety, through good deeds, is his daughter. Ahura, the all-seeing, is not to be deceived by any one.

I declare to you the word, which the most Beneficent told me, and which is the best to be heard by mankind. Those, who will grant me (a hearing) with obedience and attention, will be blessed with health and immortality. (The word is this:) "Ahura Mazda (is approached) through deeds of good mind."

I declare unto you (knowledge) about Him, who is the Best of all. I sing, through Righteousness, the praise of Him who is wise, and of those (Ameshâspands who are wise). May Ahura Mazda hear me through Spenta Mainyu (the good Spirit), with whose praise, blessings were asked (by me) with good mind. May He teach me through His best wisdom.—(*Gâthâ Ushtavad, Yaçna* XLV, 4-6.)

15. O Ahura Mazda! Ever since I first conceived Thee in my mind, I have taken Thee as worthy of worship with good mind, as the Father of good mind, as the rightful Creator of Righteousness, as the Lord (ruling) over all the deeds of this world.—*(Gâthâ Ahunavad, Yaçna* XXXI, 8.)

(A PRAYER TO THE DEITY.)

16. May Ahura Mazda be pleased. In the name of God, the Beneficent, the Forgiver, the Kind. May there be praise for the name of Ahura Mazda, who has always existed, exists, and will always exist.

* God is spoken of in the Avesta generally as Ahura Mazda, but there are several other names which all signify his attributes.

One of His names is God, the Beneficent Spirit, the most Spiritual among the spiritual ones. One of His names is Ahura Mazda (the Omniscient Lord). He is the Lord, great, mighty, wise, creator, nourisher, protector, supporter, righteous, forgiver, holy dispenser of good justice, all powerful.—(*Doâ-Nâm-Sêtâyashneh*, 1.)

17. O Most Beneficent Ahura Mazda! We approach Thee and Thee alone through Thy fire.—(*Yaçna* XXXVII, 1.)

(Passages Expressive of Worship, Homage, And Gratitude To The Deity.)

18. O Ahura Mazda! We come to Thee, through our good mind, through our best Righteousness, through our wise actions and words.

O Ahura Mazda! We pay our homage to Thee. We express our indebtedness to Thee. We come to Thee, through all good thoughts, all good words, all good deeds.—(*Yaçna* XXXVI, 4-5.)

19. We approach Thee, through the relationship of our good kinship with Thee, through good Righteousness, through good Control (of mind), through good Piety.—(*Yaçna* XIII, 5-6.)

20. We desire to worship, through piety, Him, who is known by the name of Ahura Mazda, who has, by righteous order and good mind, spread health and immortality in His kingdom and who always grants power and strength.—(*Gâthâ Ushtavad*, *Yaçna* XLV, 10.)

21. We worship Him, who lives in the midst of His Nature, with the best of our homage, for His kingly Power, Greatness and Virtue.

We worship Him under His name of Ahura, the beloved Mazda, the Beneficent. We worship Him with our body and life.—(*Haptan Yasht*, *Yaçna* XXXVII, 2.)

22. (My) Gratitude to the Highest among the existent, who creates (things) and brings (them) to an end. He has, by His existence at all times, and by His strength and wisdom, created the six superior Ameshâspands (archangels), several great Yazatas (angels), the brilliant paradise Garothmân, the revolving sky, the brilliant sun, the splendid moon, the stars of various kinds, the wind, the air, the water, the fire, the land, the trees, the cattle, the metal and the mankind.

Praise and homage to the righteous God, who, by (the gift of) speech, elevated Man over all creatures of the world, and who gave him the power of reasoning, the power of rising superior to time, and the gift of ruling over the creation for the purpose of fighting, warring against, and shunning Daêvas (evil influences)—(*Doâ-Nâm-Sêtâyashneh*, 2-3.)

(passages expressive of submission to, or dependence upon, the deity.)

23. O Mazda! When an evil-minded person will look at me with an eye to do harm, who else but Thee, will protect me and mine, for the

safety of my fire (hearth) and my mind ?—(*Gâthâ Ushtavad, Yaçna* XLVI, 1.)

24 O Ahura Mazda ! May I approach Thee through my good mind. Grant to me, through righteousness, the gifts of both the worlds—the corporeal world and the spiritual world—gifts, by which can be obtained the joy-giving happiness.—(*Gâthâ Ahunavad, Yaçna* XXVIII, 2.)

25. O Ahura Mazda ! We declare ourselves as the reciters of Thy praise and as the reciters of Thy sacred Word. We wish to be so. We announce ourselves to be so. O Ahura Mazda ! Grant to us that reward in this and the (next) spiritual world, which Thou hast granted (ere this) to the religious-minded like myself, so that, we may, for ever, approach Thee, for seeking Thee and Thy Righteousness's guidance.—(*Haptan Yasht, Yaçna* XLI, 5.)

26. May Sovereignty abide in (Ahura Mazda) that Best of Kings. We offer ourselves to Ahura Mazda who is the best in righteousness. We acknowledge Him, we take Him as our own. (*Yaçna* XXXV, 5).

27. O Mazda ! He, whom Thou lovest, is helped with good mind by (Thy angel) Sraosha.—(*Gâthâ Ushtavad, Yaçna* XLIV, 16.)

28. (Ahura Mazda said to Spitâma Zarathushtra :) I, who am Ahura Mazda, I, who am the creator of good things have made this world beautiful, brilliant, worth-seeing. (*Vendidâd*. XXII, 1.)

29. Always and at all times lay your hope in God and endear that which is good for you. (Pand Nâmêh-ı-Âdarbâd Mârêspand, 10.)

30. Work hard and sacrifice yourself for what is liked by God and His Ameshâspands (*i.e.*, Archangels).—(*Ibid*, 11.)

31. Pray to God and fill your heart with His pleasure so that you may be sure to be filled with goodness by Him.—(*Ibid*, 102.)

(HOMAGE TO THE DEITY.)

32. I bow before the Omniscient Lord, who sent, through Spitâma Zarathushtra of holy spirit, to the creatures (of the world), peace, the understanding of and the faith in religion, innate wisdom, acquired wisdom, knowledge and guidance, and (who sent) for those who now live, who once lived and will live in future, the Mânthra Spenta (*i.e.*, the Beneficent Divine word)—the knowledge of knowledge—which brings salvation from an evil state for the soul at the Chinvat bridge, and (ensures) a safe passage to the best mansion of the righteous, which is brilliant, all-fragrant and all good.-(*Doâ Nâm-Setâyashneh*, 3-4.)

(A PRAYER IMPLORING OBEDIENCE AND OTHER VIRTUES.)

33. May there come to this house, pleasure, blessings, innocence and gratitude for the righteous.

1. This allegorical bridge is supposed to be between this and the next world.

May there now come in this family, truthfulness, power, prosperity glory, happiness, and the continued stay of the religion of God as taught by Zoroaster.

May there be for ever, for this family, (abundance of) cattle, righteousness, influence of righteous persons, and the righteous Order of Ahura.

May there come hither, the good powerful beneficent holy spirits of the righteous, carrying with them the healing virtues of righteousness, as extensive in width as the earth, in length as the river, in height as the sun, to help the virtuous, in order to withstand the vicious and (thus) to add to the Honour and Glory (of God).

May there prevail in this house, obedience over disobedience, peace over discord, charity over stinginess, humility over arrogance, truth over falsehood, righteousness over wickedness.—(*Yaşna*, LX, 2-5.)

(EFFICACY OF PRAYER TO THE DEITY.)

34. O Zarathushtra ! Prayer is a good thing, prayer is an excellent thing, for the people of this world. It is a protection against the most wicked of the wicked. It is a protection and check against the evil action of the eyes, minds, ears, hands, feet, mouths, tongues of the wicked, whether male or female. A good, pure-hearted, well-intended prayer is (*i.e.*, serves as) a protection for a man. (It is like) a protective shield against a Druj (an evil-minded person).---(*Sraosh Yasht*, *Yt.* XI, 1-2.)

35. **A list of the names of the Deity in the Zend Avesta, giving one an idea of His powers and attributes, as the Omnipotent, Omnipresent and Omniscient Lord.**

1. The Self-existent.
2. The Protector of the herds.
3. The All-pervading or Omnipresent.
4. The Best Purity.
5. All-goodness of pure origin, created by Mazda.
6. Prudence.
7. One endowed with Prudence.
8. Wisdom.
9. The Wise.
10. The Promoter.
11. The One, endowed with (the power of) promotion.
12. The Lord.
13. The Most Benevolent.
14. The One without harm.
15. The Unconquerable

16. The Reckoner.
17. The All-observer.
18. The Health-giver.
19. The Creator.
20. The Omniscient.
21. The Protector.
22. The Creator.
23. The Nourisher.
24. The Knower.
25. The Beneficent Spirit.
26. The Healer.
27. The best of the Healers.
28. The Priestly (Âthravan).
29. The most Priestly of priests.
30. The Bestower of Life.
31. The All-knowing.
32. The Holy.
33. The Holiest of the Holy ones.
34. The Glorious.
35. The Most Glorious of the Glorious ones.
36. The All-seeing.
37. The Most All-seeing of the All-seeing ones.
38. The Far-seeing.
39. The Most Far-seeing of the Far-seeing ones.
40. The Watcher.
41. The Well-wisher.
42. The Giver.
43. The Protector.
44. The Preserver.
45. The Knowing.
46. The Most-knowing of the Knowing ones.
47. The Increaser.
48. The Holy Word (Mâthra) for Increase.
49. The Independent Ruler.
50. The Best of the Independent Rulers.
51. The Illustrious Ruler.
52. The Best of the Illustrious Rulers.
53. The One who never deceives.
54. The One who is never deceived.
55. The Protector of the Chiefs.
56. The Destroyer of Evil.
57. The prompt Smiter.
59. The Smiter of all (evil ones).

59. The All-artificer.
60. The All-Nourisher.
61. The Full-Nourisher.
62. The Lord of Nourishment.
63. The Intelligent in work.
64. The Useful in work.
65. The Beneficent.
66. The Brave.
67. The Most Beneficent.
68. The Righteous.
69. The Highest.
70. The Ruler.
71. The Greatest of Rulers.
72. The One versed in Wisdom.
73. The Best of those versed in Wisdom.
74. The One who spreads benefit all round.

(*Ahura Mazda Yasht*, 8, 12-15.)

B.—OBEDIENCE TO THE KING.

(A PRAYER FOR THE KING.)

1. [The ancient Persians always included the king in their prayers. According to Herodotus, (Book I, 132) "He that sacrifices is not permitted to pray for blessings for himself alone ; but he is obliged to offer prayers for the prosperity of all the Persians and the king, for he is himself included in the Persians." The following is one of these characteristic prayers preserved in the Âfringâns and recited in the Âfringân or Myazd ceremony of offerings.]

O Ahura Mazda ! I pray for great courage, grand victory and superb majestic sovereignty for my King.

I pray for his rule, for allegiance to his throne, for a long period of his reign, for his long life, and for strength to his body.

I pray that he may have powerful beautiful courage, God-granted victory, and victorious superiority, that he may suppress those who are evil-minded, overpower the hostile, and quell the evil-disposed and quarrelsome.

I pray that our King may be victorious over all those who are revengeful enemies and malicious persons and who entertain evil thoughts, utter evil words and do evil actions.

I pray that our King may be victorious, through his good thoughts, good words, and good actions. May he smite all the enemies, all the evil-doers. May he be gifted with all these boons in return for his good life. May that bring all glory to him and may all that enhance the piety of his soul.

O Ruler ! May you live long. May you live happy to help the righteous and to punish the unrighteous. May the best brilliant life of the righteous and pious be your lot.—*(Âfringân,)*

(RESPECT FOR KINGS)

2. O Ârmaiti ! May good kings rule over us with wisdom. *(Yaşna* XLVIII, 5.*)*

3. We remember here with homage, the King of the country who is the leader of righteousness.—*(Aiwisruthrem Gâh,* 7.*)*

4. Be always truthful and obedient to your kings.—*(Âshirwâd* or *the Paivand Nâmeh.)*

5. " Oh Almighty God ! Give a long life, a happy life and a healthy life to the ruler of our land."—*(Tan-daruşti.)*

6. Commit no faults in the presence of your rulers or kings.

Never speak evil of your rulers, because they protect the country and do good to the people of the world (*i. e.* their subjects).—*(Pand Nâmêh-i-Âdarbâd Mârêspand,* 66, 103.)

7. Speak with moderation before kings. *(Âshirwâd* or *The Marriage Benediction.)*

" Be it known that, the life of citizens consists in (civil) government (being) connected with religion and religion (being) connected with (civil) government . . . . . (If there be) those whose Government is for (the purposes of) religion and whose religion is for the improvement of Government,—then, the faithful must assuredly live in accord with them; for, the rule of such a state is like a manifest support to the doers of generous deeds. . . . . To render obedience to the State and to confer greatness upon it,—(all) these are owing to the remaining in obedience to the religion of Ahura Mazda (*Dinkard by Dastur Dr. Peshotan B. Sanjânâ, Vol.* I, *p.* 54.)

(A STORY FROM HERODOTUS, ILLUSTRATING THE LOVE OF THE ANCIENT PERSIANS FOR THEIR KING.)

Herodotus gives the following story, which shows that the ancient Persians were always ready to sacrifice their lives for that of their good king.

"During his (Xerxes') voyage a violent and tempestuous wind from the Strymon overtook him; and then, for the storm increased in violence, the ship being overloaded, so that many of the Persians who accompanied Xerxes were on the deck, thereupon the king becoming alarmed, and calling aloud, asked the pilot if there were any hope of safety for them ; and he said : ' There is none, sire ! unless we get rid of some of those many passengers'. It is further related, that Xerxes, having heard this answer, said; ' O Persians ! Now let some among you show his regard

for the king, for on you my safety seems to depend.' That he spoke thus; and that they, having done homage, leapt into the sea ; and that the ship, being lightened, thus got safe to Asia." [1]

C.—OBEDIENCE TO PARENTS.

1. O Ahura! I ask Thee, this: Tell me aright: Who, through his wisdom, made the son revere his father ? O Mazda, Creator of all things, the Beneficent Spirit ! I desire to know all these things from Thee. (The implied reply is, that it is God Himself who has ordained that a son should be reverent to his father).—(*Gâthâ Ushtavad, Yaçna* XLIV, 7.)

2. (Ahura Mazda to Zoroaster) O Zarathushtra! Do not offend thy father Pourushaspa, thy mother Dogdho and your teacher.—(*Hâdokht nusk, quoted in Saddar, Chap.* 40.)

(THE PRAYER OF A ZOROASTRIAN FATHER, PRAYING FOR THE BOON OF A CHILD THAT WOULD BE DUTIFUL AND WOULD DO HIS DUTY TOWARDS HIS PARENTS AS WELL AS TOWARDS OTHERS ROUND ABOUT HIM.)

3. Grant me.....a child, that would support (me and those dependent upon him), that has innate wisdom, that would rule well and participate in the deliberations of the Anjuman (public assembly), that is well-grown and respectable, that relieves the distress of others, that is strong and advances the good of his house, his family, his town, and his country and that of the government of the country.—(*Âtash Nyâish, Yaçna* LXII, 5.)

4. I pray for a progeny which would support (those that are dependent upon them), and many members of which (progeny) may scatter blessings (among those around them), and none of whom may desire to harm, to lift arms against, to injure, to be revengeful to, and to ruin, others.—(*Yaçna* LXV, 11.)

5. " It is the duty of the child to be obedient and respectful to its father and to secure his love and keep him pleased."
(*Dinkard, Dastur Dr. Peshotan's Vol.* IV, *p.* 233.)

5. Be obedient to your father and mother, hear their words and obey them.—(*Pand Nâmêh-i-Adârbâd Mârêspand,* 90.)

6. My son! Never associate yourself with those, from whom their parents are annoyed or displeased.—(*Pand Nâmêh-i-Îdarbâd Mârêspand,* 94.)

7. A son, who disobeys his parents, will, when he passes away (from this world) *via* (Chekât) Dâiti to the Chinvat bridge (leading to the other world), see, through his spirit, the consequence of what he must have done during his corporeal state.—(*Pand Nâmêh-i-Adarbâd Mârêspand,* 148.)

[1] *Herodotus, Book VIII, 118. Carey's translation.*

D.—OBEDIENCE TO THE TEACHER.

1. May that good man, who shows us the righteous paths which bring us profit, whether in this world or in the next, enjoy the greatest of good.—(*Yaçna* XLIII, 3.)

2. Mithra (*i. e.*, loving friendship) is seventy-fold between a pupil and his teacher.—*(Meher Yasht; Yt. X,* 116.*)*

3. I repent for any kind of fault which I may have committed against my teacher.—*(Patet Irâni,* 13.*)*

(Good teachers are remembered with respect in the Avesta. We have the following instances.)

4. We invoke with respect, the holy spirit of Saêna, the son of Ahûm-Stûta, who was the first person known on this earth, as having one hundred pupils.—*(Farvardin Yasht,* 97.*)*

5. We invoke, with respect, the holy spirit of the teacher Mâthra-vâka, the son of Sâimuzi, who punished the evil-minded unrighteous Âshmoghs who misused sacred hymns and who acknowledged neither temporal nor spiritual leaders.—*(Farvardin Yasht,* 105.*)*

(OBEDIENCE TO ELDERS., Vide *infra*, *p.* 13·)

1. I acknowledge good thoughts and discard evil thoughts.

I acknowledge good words and discard evil words.

I acknowledge good actions and discard evil actions.

I acknowledge obedience to elders and discard disobedience.—(*Yaçna* X, 16.)

2. My son ! Be obedient in a fitting way, so that you may reap all advantages from that line of life.—(*Pand Nâmêh-i-Âdarbâd Mârêspand,* 71.)

II.—CLEANLINESS AND TIDINESS.

[The ancient Persians were known for their habits of cleanliness. The Avesta preaches cleanliness which leads to the preservation of health. Prof. Darmesteter of Paris says : "The axiom, 'Cleanliness is next to Godliness,' is altogether a Zoroastrian axiom, with this difference, that in Zoroastrianism, it is a form itself of godliness.—(*Le Zend-Avesta, Vol.* II, *Introduction p.* X.)

Cleanliness leads to bodily health and strength, which, in their turn lead to mental and spiritual health and strength. According to Revd. Dr. Casartelli "*Mens sana in corpore sano*" has always been one of the favourite maxims of the Mâzdayaçnân religion (*La Philosophie Religeuse de Mazdéisme sous les Sassanides, p.* 128). So, a Zoroastrian often prayed for strength of body. Even angels, like Sraosha, have, for their epithets, some such words "as strong" (*takhma*) and "well-formed" or "beautiful" (*hu-raodha.*). So we find a number of prayers in Pârsee books, asking for Cleanliness and Health.]

Herodotus refers to the following habits of the ancient Persians, which point to their regard for the cleanliness and health of the city.

"Whoever of the citizens has the leprosy or scrofula, is not permitted to stay within a town, nor to have communication with other Persians.

"They neither make water, nor spit, nor wash their hands in a river, nor defile the stream with urine, nor do they allow any one else to do so."—(*Herodotus, Bk.* I, 138. *Cary's translation.*)

1. Purity (of body and mind) is best for man from his very birth. (*Gâthâ Spêntomad, Yaçna* XLVIII, 5; *Vendidâd* V, 21.)

2. O Haoma who keeps off death! The second gift, which I ask of Thee, is the health of body.—(*Hom Yasht, Yaçna* IX, 19.)

3. O you Ahurâni of Ahura! Grant to him, splendour and glory, strength of body, health of body, victory (over weakness) through body.—(*Ahmâi Raêscha, Yaçna* LXVIII, 11.)

4. May there be a thousand-fold of health. May there be a ten thousand-fold of health.—(*Ibid, Yaçna* LXVIII, 15.)

5. "Man becomes worthy of honour through the good powers belonging to the soul. And (he) becomes possessed of riches and the highest righteousness through good movements (deeds). It is owing to (his) soul, that (a man's) body is well-armed. And the soul (itself) remains aloof from the contact of false Drujs (evil powers), owing to the connection, one with another (of soul and body). And each (soul and body) is rendered dull by the weakening of the strength of the other; for, when any of the powers of the soul become enfeebled, every one of the powers of (the) body is brought to a standstill. And when harm is done to any part of the body, injury is caused to its co-related soul. Therefore, it is owing to the purity of the soul that the body pertaining to this world becomes valuable. And the acquisition of purity by the soul is through the powers of the body pertaining to this world."—(*Dinkard, Dastur Dr. Peshotan's* Vol. IV, pp. 191-92.)

6. The removal of the sin pertaining to the soul and the rendering it precious depends upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul." (*Dinkard,. Dastur Dr. Peshotan's Vol.* IV, p. 228.)

III.—GOOD MANNERS.

(Herodotus says of the ancient Persians) "They (the ancient Persians) are not allowed even to mention the things, which it is not lawful for them to do."—(*Herodotus, Book* I, 138. *Cary's translation.*)

(Âdarbâd Mârêspand, the Irânian moralist, gives, in his Pand Nâmêh or the Book of Advice, the following maxims of advice to preserve good manners) :—

Do not be discourteous.

Do not laugh on improper occasions.

Do not mock at others.

Do not quarrel with others to have a higher seat in assemblies.

Do not look with disrespect to the poor. Beware that perhaps one day you may be poor.

Do not use harsh words indiscriminately. At times, it is good to use harsh words and at times it it bad to use harsh words. It is better not to use them than to use them.

Do not be vindictive with a view to punish.

Do not injure others.

Do not offend others with harsh words.

Speak politely.

Be sweet in your speech.

Do not praise yourself.

Be grateful, and you will be held in esteem for your goodness.

Live in harmony with others, and you will be spoken of well.

Bow when you speak and when you do a thing. Bowing will not break your neck; sweet words will not foul the breath of your mouth.

Do not open conversation with an unseemly face.

When you take your seat in a public assembly do not take a seat higher than you deserve, so that one may be compelled to ask you to leave that seat and have a lower one.

If you do not wish to be abused by others, do not abuse others.

Do not do unto others, what (you think) is not good for you.—(*Pand Nâmêh-i-Âdarbâd Mârêspand* 6, 15, et seq.)

(RESPECT TO, AND GOOD MANNERS TOWARDS, ELDERS.)

1. Be friendly towards your elders and leaders.—(*Pand Nâmêh-i-Âdarbâd Mârêspand*, 5.)

2. Act in concert with elders and friends.—(*Ibid*, 8.)

3. Respect the elders and the wise, consult them and hear them. (*Ibid*, 37.)

4. Honour the elders of society and respect them and act according to their advice.—(*Ibid*, 48.)

5. Consult those who are (your) elders in age and are good.—(*Ibid*, 67.)

6. Treat your elders respectfully and well. (*Ba-Nâm-i-Yazad, Pâzend Texts, by Mr. E. K. Ântiâ*, p. 210.)

(GOOD BEHAVIOUR TOWARDS ALL—ELDERS, EQUALS OR INFERIORS.)

1. He, who behaves well with a righteous person—whether that person be his relation, his fellow-worker, his subordinate, or one, who looks after his cattle—is one, who is engaged in works of truth and good thoughts.—(*Gâthâ Ahunavad, Yaçna* XXXIII, 3.)

2. If I have committed wrongs, through unrighteousness, towards my father, mother, sister, brother, wife, lord or husband,[1] childern, relatives, near ones, those who are dear and near to me, towards my companions, my partners, my neighbours, my co-citizens, my subordinates, I repent for these."—*(Patêt-i-Âdarbâd, Sec.* 4.)

IV.—FAIRNESS AND JUSTICE.

[According to the Avesta, Rashna Râst, *i.e.*, the truthful Rashna, is the angel who presides over truth and justice. Justice, according to the Avesta always goes with truthfulness. So Arshtât who presides over truthfulness, is often an associate of Rashna who presides over justice. At times, both of these Yazatas or angels may be taken as representing justice and truthfulness. The soul of a man is spoken of as being judged on the dawn of the fourth day after death by Meher Dâvar, the Judge. This Judge is helped in his work by Arshtât (Âstâd) who presides over Truth, and by Rashna who presides over justice.]

1. We invoke with reverence, Rashna, the most truthful (who presides over Truth and Justice.)—(*Yaçna* XVI, 5.)

2. We pray, give us the truthfulness of Ahura Mazda . . . . . of Rashna, the most just.—*Yaçna* LXX, 2-3.)

3. We invoke the truthfully-spoken word. We invoke righteous obedience. We invoke noble righteousness. We invoke the words which impart manliness. We invoke the victory-giving peace . . . . . We invoke truth, which brings about prosperity to the world, and benefit to the world, and which is (the chief characteristic of) the Mâzdayaçnân religion. We invoke the most truthful Rashna.—(*Visparad* VII, 1-2.)

4. First of all, I praise the righteous man . . . . whom, Rashna the Just, protects.—(*Khordâd Yasht, Yt.* IV, 3.)

5. Do not depend upon life, since death overtakes one after all. On the dawn of the fourth day, with the help of Sraosh (who presides over Obedience or all lawful order), of Vae the Good (which presides over contentment), and of Behrâm the courageous (who presides over moral courage and victory). . . . the soul goes before the lofty awful Chinvat bridge, over which pass all—the righteous and the unrighteous—to be judged by Meher and Sraosh and Rashna. It passes through the weighing (of his actions in this world) of Rashna, the Just, who holds

[1] Recited in case the worshipper is a woman.

a spiritual balance, which is never unjust towards any one, neither towards the righteous nor towards the unrighteous, neither towards a ruler nor towards a chief. (His balance of Justice) does not turn (one way or another), even as much as a single hair, and thus, does not favour anybody. He judges impartially, whether one be a ruler and a chief or the humblest person.—(*Minokhêrad* II, 110-122.)

6. Fight with your enemies also by fair means.—(*Paivand Nâmêh* or *The Âshirwâd.*)

7. Ahura Mazda . . . . . is the distributor of Justice.—(*Doâ-Nâm-Sêtâyashneh.*)

8. God's religion is Truth, and His Law or Justice is Virtue and He is benevolent and kind towards His creation.—(*Minokherad* I, 16.)

9. A good Government is that, which keeps and directs that the city may be prosperous, its poor without troubles, and its laws and rules just, and which removes unjust laws and rules.—(*Minokhêrad* XV, 16-17.)

V.—KINDNESS.

(*a*) Kindness to companions.
(*b*) Kindness to the poor and destitute.
(*c*) Kindness to animals.

(*a*) KINDNESS TO COMPANIONS OR FRIENDS.

1. Be courteous, sweet-tongued and kind towards your friends.—(*PaivandNâmêh* or *The Âshirwâd.*)

2. Treat your friends in a way agreeable to them.—(*Paivand Nâmêh* or *The Âshirwâd.*)

3. Be a new friend to an old friend (*i.e.*, be more friendly with him), because an old friend is like old wine, which, the older it becomes, improves the more in quality and becomes fit to be drunk by kings.—(*Pand Nâmeh-i-Âdarbâd Mârêspand*, 101.)

4. Live harmoniously with your elders and friends.—(*Ibid*, 8.)

(*b*) KINDNESS TO THE POOR AND DESTITUTE.

1. He, who gives succour to the helpless poor, acknowledges the Kingdom of God.—(*Ahunavar.*)

2. " O Mazda ! What is your Kingdom ? What is your Will, by acting according to which, I may come unto your friendship ? " (Ahura Mazda replies:) "You will come unto my friendship by helping thy poor fellow-men who live righteously and with good mind.—(*Gâthâ Ahunavad, Yaçna* XXXIV, 5.)

3. Ye Zoroastrian Mâzdayaçnâns! Hold your hands and feet steady...Relieve those who have fallen in distress.—(*Visparad* XV, 1.)

4. Happiness (comes) to him who seeks happiness for others.—(*Gâthâ Ushtavad, Yaçna* XLIII, 1.)

5. Grant me.....a child.....that relieves distress.—*(Âtash Nyâish, Yaçna* LXII, 5.)

(c) KINDNESS TO ANIMALS.

1. The cow and the horse (which are ill-treated by their masters) curse (their owners). The cow curses the owner (thus): Thou, who dost not give me food, and in spite of that, exactest work from me for the sake of thy children's bread and thy own bread (*lit.* belly)! may thou be childless and ill-famed.

The horse curses his rider (thus): Thou, who dost not care to give me strength (*i. e.*, strong nourishing food to enable me to work well) in the midst of large assemblies or thick crowds! May thou never be a yoker of swift horses, a rider of swift horses, a bridler of swift horses. —*(Hom Yasht, Yaçna* XI, 1-2.)

2. Zoroaster asked Ahura Mazda: "How are we to worship Thee and Thy Ameshâspentas"?

Ahura Mazda replied: "He, who desires to please Ahura Mazda in this world, must desire to develop (*i. e.*, to further the increase of) the creation of Ahura Mazda. It is necessary, that the person, to whom Ahura Mazda is attached, should please the righteous by relieving sufferings and by protecting them from the evil-minded. (The *Pahlavi Revâyet attached to the Shâyast lâ Shâyast, Chap.* XV, 3 *and* 7.)

3. "Whoever wishes to propitiate Vohûman (the archangel presiding over Good Mind and over the animal creation) in the world and wishes to act for his happiness, is he, who wishes to promote the things of Vohuman; and it is necessary for him, so that Vohuman may be ever with him, that he should propitiate, at every place and time, the well-yielding cattle, in whatever has happened and whatever occurs, and should act for their happiness; and in the terrible days and the hurried times which befall them, he should afford them protection from the oppressive and idle. He should not give them as a bribe to a man who is a wicked tyrant, but should keep them in a pleasant and warm locality and place; and in summer he should provide them a store of straw and corn, so that it be not necessary to keep them on the pastures in winter.....He should not drive them apart from their young, and should not put the young apart from their milk. Since they are counterparts of him (Vohûman) himself in this world, the well-yielding cattle, whoever propitiates those which are well-yielding cattle, his fame subsists in the world, and the splendour of Ahura Mazda becomes his own in the best existence."—*(The Revâyet attached to Shâyast Lâ Shâyast,* XV, 9-11 *S. B. E. Vol.* V, *p.* 374.)

4. May we be one in spirit with Bahman Ameshâspand of good mind who spreads peace.....in the midst of good creation. Animals of all kinds in the world are under him (*i. e.*, under his protection). Those, from whom these animals get help to live (*i. e.*, food), maintenance, and protection, become (*i. e*, are blessed with the gift of being) well-clothed. Sufficient clothing clothes them.—*(Âfrin-i-Rapithvin, 3-4.)*

5. I repent of all the sins that I may have committed against the cattle, against all sorts of cattle (*i. e.*, animals) that are under the care of Bahman Ameshâspand.—*(Patêt Pashêmâni, 8.)*

VI.—TRUTHFULNESS.

1. He, who shows the advantageous paths of truthfulness of this corporeal world and the spiritual world, wherein dwells Ahura Mazda himself, attains supreme good fortune.—*(Gâthâ Ushtavad, Yaçna* XLIII, 3.*)*

2. Let us reach the paths of truthfulness, wherein lives Ahura Mazda, through His holiness.—*(Gâthâ Ahunavad, Yaçna* XXXIII, 5.*)*

3. I, a worshipper, prefer truth, through righteous and good mind. —*(Gâthâ Ahunavad, Yaçna* XXXIII, 6.*)*

4. The path of Truth is made by Ahura Mazda.—*(Gâthâ Vahishtoisht, Yaçna* LIII, 2.*)*

5. There is never any harm to a truthful person.—*(Gâthâ Ahunavad, Yaçna* XXIX, 5.*)*

6. Men please Ahura Mazda by (practising) truth.—*(Gâthâ Ahunavad, Yacna* XXX, 5.*)*

7. There is only one straight path and that is (the path) of righteousness. All other paths are misleading-paths.—*(An Avestan maxim.)*

8. May Truth prevail over falsehood in this house.—*(Yaçna* LX, 5.)

9. Zarathushtra.....smites down the false-speaking lie.—*(Vendidâd* XIX, 46.*)*

10. O Haoma, who keeps off death! I ask of Thee, this fourth gift: May I move about on this earth, with my desires fulfilled, with courage, with contentment, as one breaking the power of evil, as one smiting falsehood.—*(Hom Yasht, Yaçna* IX, 20.*)*

11. We praise the right-spoken word, which is (always) victorious and which smites the Daêvas (*i. e.* all evil influences).....so that, by the practice of good thoughts, good words and good deeds, and by opposing evil thoughts, evil words and evil deeds, we may give up false thoughts false words and false deeds.—*(Visparad* XX, 1-2.*)*

12. (The Daêvas *i. e.* the evil powers are represented as being sorry for the birth of Zoroaster, because he was to support the cause of truth and oppose that of untruth. So they say:) Alas! Zarathushtra is

born in the house of Pourushaspa. How shall we seek his death ? He would be the weapon that smites the Daêvas (*i. e.* all evil powers or influences). He would oppose the Daêvas. He would contradict falsehoods. He would run down the Daêva-worshippers, the Daêva-made *nasu* (destruction), the false-speaking untruths.—*(Vendidâd* XIX, 46.*)*

13. Glory entirely follows a righteous man, through (his) truthful thoughts, truthful words, truthful deeds.—*(Yaşna* XIX, 17.*)*

14. O ye, the most untruthful, who speak untruth! May ye be driven out.—*(Ardibêhésht Yasht,* 9.*)*

15. The best righteousness will strike the most untruthful, who speak untruth.—*(Ardibêhésht Yasht,* 14-16.*)*

16. When he (King Jamshed) carried (*i. e.* showed) a liking for lying words, for untruthfulness, then his visible Glory left him, (as it were) in the form of a bird. When Jamshed, the great, the protector of the subjects, saw his glory disappear, he trembled with sorrow, and being afraid of his enemy fell down upon the ground.—*(Zamyâd Yasht,* 34.*)*

17. May you follow the path of truthfulness like Rashna (the Yazata presiding over fairness and justice).—*(Áfrin-i-Spitâmân Zarthosht,* 7.*)*

18. Let us have, through righteousness, the paths of truth, in which Ahura Mazda (God) dwells.—*(Yaşna, Chap.* XXXIII, 5; XLIII, 3.*)*

19. Truth is the characteristic of the Good Spirit, Falsehood, that of the Evil spirit. Let the wise choose the truth.—*(Yaşna, Chap. XXX,* 3.*)*

20. O Ahura Mazda ! I invoke Thee through righteousness and through my good mind.—*(Yaşna, Gâthâ.)*

21. O Mithra! Free us from distress, as we have not lied.—*(Meher Yasht,* 23.*)*

22. "Ye, future kings ! Try to put down falsehood."—*(King Darius in Behistun Inscriptions,* IV, 5.*)*

(TRUTHFULNESS LEADS ONE TO STICK TO HIS PROMISE. IT IS A SIN TO BREAK A PROMISE.)

1. O Spitâma (Zarathushtra)! Never break your promise, whether it is given to one of an alien religion or to a co-religionist, because a promise is the same for both, (whether given to) an alien or a co-religionist. —*(Meher Yasht,* 2.*)*

2. O Mithra, whom we have not deceived (*i. e.* whose promise we have not broken)! relieve us from distress. Thou bringest terror upon the bodies of those persons who break their promises. Thou, who art angry (with those who break their promises) and who art powerful (to punish them) ! takest away from them, the strength of their two feet, the

(1) Mithra is the Yazata or angel presiding over faithfulness of promise.

strength of their two hands, the power of sight of their two eyes, the power of hearing of their two ears.—(*Meher Yasht*, 23.)

3. We recite religiously, the Ahunavar (prayer) between the Heaven and the Earth; we recite religiously, the Ashêm Vohu between the Heaven and the Earth; we recite religiously, the praise-worthy Yenghêhâtâm between the Heaven and the Earth; we recite religiously the good Dahma Âfriti, for righteous good persons between the Heaven and the Earth;..... we do all these in order to oppose, and to drive away those, who break their promises, those who play false to their promises.—(*Yaçna* LXI 1-3.)

4. O Spitâma Zarathushtra! The sinful person, who breaks his promise, does harm to the whole country. He does as much harm to the righteous, as one hundred evil-minded persons can do.—(*Meher Yasht*, 2.)

5. Mithra, the master of wide fields, grants swift horses to those who do not break their promises. Âtar of Ahura Mazda grants (shows) a truthful path to those, who do not break their promises. The good, brave benificent Fravashis of the righteous grant children of innate wisdom to those who do not break their promises.—(*Meher Yasht*, 3.)

6. If the master of a house (or family), the head man of a village, the chief of a town, or the head (*i. e.* ruler) of a country, deceives him (*i. e.* breaks his promise), Mithra, so offended and displeased (at the breach of promise), brings about the ruin of the house, of the village, of the town, of the country, and of the master of the house, of the headman of the village, of the chief of the town, of the ruler of the country.—(*Meher Yasht*, 18.)

(TRUTHFULNESS LEADS TO HAPPINESS AND ADVANCEMENT.)

1. *Question*—Which work of righteousness is great and good?

Reply—The first best act of righteousness is charity. The second best is Truthfulness.—(*Mino-i-kherad, Chap.* IV, 2, 4.)

2. The religion of God is Truth. His law is Virtue.—(*Mino-i-kherad, Chap.* I, 16).

3. May you have the truthful path through Rashna.—(*Paivand Nâmeh* or *The Âshirwâd.*)

4. Do not hear the words of an untruthful man.

Never speak an untruth before anybody.

Make a truthful speaker, your messenger.

When you take your seat in an assembly, do not sit near an untruthful man, so that you may not have cause to suffer.—(*Pand Nâmeh-i-Âdarbâd Mârêspand* 27, 38, 59, 97.)

5. *Question.*—By what means can one make Ahura Mazda, His Ameshâspentas and the fragrant and pleasant Heaven, his own?

—By Wisdom, Contentment, Truthfulness, Gratefulness, Devotedness, Generosity, Moderation, Endeavour and Trust (in God). By these means, one reaches Heaven and is in sight of God.—(*Mino-i-khêrad*, XLIII, 7-13.)

6. Ahura Mazda thinks of righteousness and the deeds of righteousness, of goodness and truth.....Ahura Mazda, through his good motive, never approves of any evil or falsehood.—(*Mino-i-khêrad* X, 6-9.)

7. To live in fear and falsehood is worse than death.—(*Mino-i-khêrad* XIX, 4.)

8. *Question.*—Whose life is (considered to be) worse?

Answer.—The life of that person is worse who lives in fear and falsehood.—(*Mino-i-khêrad XXX, 2 and* 5.)

9. Do not break your promise in any way so that you may not fall into bad esteem.—(*Pand Nâmêh-i-Âdarbâd*, 114.)

(GREEK WRITERS ON THE IRANIANS' LOVE OF TRUTH AND DISLIKE FOR DEBT AND SWEARING.)

Many Greek authors speak of the virtue of truthfulness among the ancient Irânians. Herodotus thus speaks of the ancient Persians : "Begining from the age of five years to twenty, they instruct their sons in three things only; to ride, to use the bow, and to speak truth."—(*Bk.* I, 136, *Cary's Translation, p.* 61.)

Zenophon (*Cyropædia* I, *Chap.* 2), Strabo (*Bk.* XV, *Chap.* III, 18), Plato (*Alcibides* I, 121), and Nicholaus Demoscenus (*Fragment* 67) refer to the virtue of truthfulness among the ancient Irânians. According to Herodotus, it was owing to their love of truth that Irânian schools were kept far away from public Bazars, where sellers often spoke untruth to raise the value of their goods.—(*Herodotus* I, 153; *Strabo, Bk.* XV, *Chap.* III, 19.)

According to Herodotus and Plutarch, they considered lie to be the first great sin and debt to be the second.

"To tell a lie, is considered by them the greatest disgrace; next to that, to be in debt; and this for many other reasons, but especially because they think, that one who is in debt must of necessity tell lies.—(*Herodotus, Bk.* I, 138.)

The Vendidad therefore enjoins not to incur debt.

No body should incur debt. By incurring debt we become like a thief.—(*Pahlavi Vendidâd* IV, 1.)

(The hatred for untruthfulness led the ancient Persians to refrain from swearing.) "Do not swear, whether for the sake of truth or untruth.—(*Pand Nâmêh-i-Âdarbâd*, 41.)

VII.—COURAGE.

1. I praise with religious homage .... well-formed, dignified Courage. (*Yaçna* II, 6.)

2. O golden (coloured) Haoma! I desire from Thee, first, wisdom, *courage*, victory, health, power to heal, prosperity, progress, strength of the whole body, all-splendid greatness, so that by all these means, I may move about in this world, as an independent ruler, as an opponent of evil, as a smiter of evil.—(*Yaçna* IX, 17.)

3. May the recital of the Hymns bring us courage, victory, happiness, health, advancement, prosperity and protection.—(*Yaçna* LV, 3.)

4. O Haoma, who keeps off death! I ask of Thee, this fourth gift-May I move about on this earth, with my desires fulfilled, with courage, with contentment, as one breaking the power of evil, as one smiting falsehood.—(*Hôm Yasht, Yaçna* IX, 20.)

5. The spirits of the righteous, when invoked properly.....bring with them (to the help of the worshippers) well-formed courage, God-given victory.....—(*Farvardin Yasht*, 42.)

6. O ye Courageous (Mithra,)! Grant to us these desires, which we ask from Thee .... Wealth, courage, power of smiting the enemy, good conscience, righteousness, good fame, good state for the soul, greatness, wisdom, learning, God-created victory, successful superiority of the best righteousness, information on holy matters.—(*Meher Yasht*, 33.)

7. "Be courageous like Jâmâsp."—(*Afrin-i Spitâmân Zarthosht, 2.*)

8. Grant me O Âtar! manly courage—(*Yaçna* LXII, 4.)

According to Herodotus, courage in battle was considered by the ancient Irânians to be the greatest proof of manliness.—*Herodotus, Book* I, 136.

VIII.—WORK OR INDUSTRY.

1. Ye Zoroastrian Mazdayaçnâns! Hold your hands, feet and minds steady, to do suitable and timely deeds of goodness or charity and to avoid unsuitable, untimely deeds of evil. Perform here, works of industry. Relieve those who have fallen in distress.—(*Visparad* XV, 1.)

They (the members of the Frayâna family) advance (the prosperity of) the world of piety by their industry. Ahura Mazda associates himself with them through (His) good mind and guides them for their happiness.—(*Gâthâ Ushtavad, Yaçna* XLVI, 12.)

2. (In the Vedidâd, the cock, crowing in the early morning, is thus represented as calling men to work and duty:—)

O men! Arise. Praise the best piety. Extirpate the demons. The long-handed Bushyânsh (the demon of idleness), which lulls men to sleep with unfolded hands, comes down upon you. He lulls to

sleep again, the whole material world when it awakens at dawn. O men! It does not behove you to sleep long.—(*Vendidâd* XVIII, 16.)

3. (In the Avesta, Agriculture is the type of types of all industry and work. The Earth is thus represented, as blessing the hard-working man, who tills the ground industriously, and as cursing the man, who idly neglects his work:)

(Zoroaster asks Ahura Mazda:) O Holy Creator of the material world! Who is the fourth person that rejoices this Earth with the greatest of joys? Ahura Mazda replied: O Spitâma Zarathushtra! He, who most cultivates (the ground), for corn, pasture, and fruit-bearing trees, who irrigates the waterless ground, who dries (*i.e.* reclaims) watery or damp ground ..... (rejoices the Earth).

O Spitâma Zarathushtra! When a man cultivates the Earth with the left hand and the right, with the right hand and the left, the Earth says unto him; "O man! (As) thou, who tillest me with the left hand and with the right, with the right hand and the left, I will bring prosperity here in thy country; I will come with fruit, I will bear food of fruit and corn."

O Spitâma Zarathushtra! When a man does not cultivate the earth with the left hand and with the right, with the right hand and with the left (*i. e.* with both hands and right earnestly), the earth says unto him: "O man! Thou, who tillest me not with the left hand and with the right, with the right hand and with the left, thou shalt undoubtedly stand at the door of others as a vagrant; and when thou shalt sit (begging) at their doors, they will keep thee waiting and will bring thee some stale food, fetched out of their plenty.—(*Vendidâd* III, 25-29.)

4. (Zoroastrianism elevated Work to the position of Worship. Agricultural industry is thus taken as the type of all good work :)

(Zoroaster asks Ahura Mazda;) "O Holy Creator of the material world! Wherein lies the spread of the Mâzdayaçnân religion?"

(Ahura Mazda replies:)

"O Spitâma Zarathushtra! In the plentiful sowing of the corn (lies the spread of religion). He, who sows corn, sows Holiness or Piety. He (thereby) causes the spread of the Mâzdayaçnân religion. He thereby (praises and) brings about the prosperity of the Mâzdayaçnân religion, as if with hundred-fold acts of devotion, thousand-fold acts of reverence, and a ten thousand-fold acts of Yaçna (prayer) recitals....Wherever grows corn, there, the Daêvas (all evil influences) are destroyed.[1]—(*Vendidâd, Chap.* III, 30-31.)

[1] Gibbon refers to this teaching of the Vendidâd, as "a wise and benevolent maxim" (*Vide* Gibbon's *Decline and Fall of the Roman Empire* (1845) Vol. I, p. 120).

5. (He, who gets up early in the morning and goes to his work, is thus represented in the Vendidâd, as being blessed by the fire of the household hearth:)

A friend in bed tells other friends in bed; "Get up. Time advances. He, who, out of two, gets up early, goes first to Paradise." He, who, out of two, first carries with his two well-washed hands, for the fire of Ahura Mazda, clean fuel, is thus blessed by that well-pleased, undisturbed, well-fed fire: "May cattle increase (in numbers) in thy house. May thy progeny increase. May thy mind be active. May thy life be active. For all the nights that thou mayst happen to live (*i.e.* for all thy life) may thou live in the pleasure of a happy life.—(*Vendidâd* XVIII, 26-27.)

6. I will stand against idleness which weakens us. I will stand against the long-handed idleness (*i.e.* idleness, which makes men stretch their hands and go to sleep).—(*Vendidâd* XI, 9.)

7. Be light-footed (*i.e.* industrious), so that you may be brilliant-eyed (*i.e.*, far-seeing). Be an early-riser, so that you may always be able to finish your work.—(*Pand Nâmêh-i-Âdarbâd Mârêspand*, 98-99.)

8. Do not practice idleness, so that, duty and righteousness, which you ought to do, may not remain undone.—(*Mino-i-khêrad* II, 29.)

9. Be industrious and discreet, and eat (bread earned) by your own honest labour, and make a share for God and the Good (*i.e.* set apart a share of your earning for charity and help to the virtuous poor). Such habit in your work is the greatest righteousness. Do not get hold of the wealth of others, so that, (the wealth acquired by) your own honest work may not disappear, because, it is said, that he, who eats something that is not from (the earnings of) his own honest work but from others, is like one, who holds, in his hands, the heads of men and eats the brains of men.—(*Mino-i-khêrad* II, 42- 9.)

10. Industry is good for the Progress of work.

It is good, at any place and at any time, to keep one's self, away from sin, and to be diligent in works of goodness . . . . . Industry and purity of language are good above everything.

Be industrious in making a store of righteous works, because that will be of use to you in Heaven.—(*Mino-i-khêrad* II, 70, 88-92, 96.)

I repent, if I have committed the faults of arrogance, pride, slander for the dead, avarice, anger . . . . sloth.—(*Patêt Pashêmâni*, 10.)

IX.—SELF-CONTROL.

Self-control is considered to be a requisite virtue of righteous persons. According to Zenophon, the ancient Iranians taught their boys, from their very tender age, self-control. The example of their teachers "contributed

much towards their learning to control themselves." (Cyropœdia Bk. II chap II, 8. The translation of Watson and Dale (1886) p. 5).

1. I fight against Aêshma (anger), (who is) armed with terrible weapons.—(*Vendidâd* X, 13.).

2. He, who has not won his own soul, has won nothing (in this world). He who will not win his own soul, will not win anything.—(*Avestâ Fragment, Pahlavi Mino-i khêrad, Chap.* I 28-29.)

3. That man is stronger, who is able to fight with his own evil passions, and who especially keeps away from his body, these five vices, which are avarice, anger, lust, disgrace and discontentment.—(*Mino-i-khêrad*, XLI, 8-11).

4. The goodness of a person appears in (the matter of) anger, and the wisdom of a person in (the matter of) an improper desire, because, when anger excites one, he can keep himself in control through goodness, and when improper desire excites him, he can keep himself under control through wisdom. He, whom wine excites, can keep himself under control by good nature.—(*Mino-i-khêrad*, XVI-21-24.)

5. (According to the Avestâ, Aêshma Daêva(1) is the demon presiding over anger. Anger or wrath injures a man mentally, in the same way as his enemy would injure him physically with a weapon. So, he is represented with a weapon in his hand. One is often asked to fight against that demon, *i. e.*, to exert self-control and suppress anger. On the fourth day after one's death, when his virtues of obedience and piety go in his favour, the vice of anger is opposed to him.—(*Mino-i-khêrad* II, 115, 117. Sraosha which is obedience and discipline kills it)

Sraosha, the righteous (presiding over well-regulated disciplined life) will kill anger.—(*Mino-i-khêrad*, VIII, 14.)

6. (It is) Ahriman (the evil spirit, who) thinks of anger, revenge and hostility.—(*Mino-i-khêrad* X, 5.)

7. A wise man asked the Spirit of Wisdom: What (kind of) power (or strength) is more dignified (or necessary) for a man?

(The Spirit of Wisdom replied:) In the matter of power, that man is more dignified, who, when anger overtakes him, is able to suppress his anger, to abstain from committing a sin and (thus) to please himself.—(*Mino-i-khêrad* XXXIX, 1-2 *and* 21-22.)

8. (The Spirit of Wisdom is asked:) By how many and what ways or means (virtues) can a man go to Heaven? (The Spirit enumerates thirty-three ways, and says:)

The twenty-first (virtue is that of a person), who does not entertain anger in his body.—(*Mino-i-khêrad* XXXVII, 24.)

(1) It is Asmodæus, spoken of in the *Apocryphal Book of Tobit* (III, 8.)

9. Do not be angry, because, when a person becomes angry he neglects good works, meritorious acts, prayer and worship of God. Sin and crime of every kind settle in his mind till his anger is suppressed. It is said, that anger is like Âhriman (the evil spirit).—*(Mino-i-khêrad* II,16-19.)

10. Do not destroy (the beauty of) your soul by anger and revenge.—(*Pand nâmeh-i-Âdarbâd Mârêspad*, 84.)

11. Avoid being angry.—*(Advice in the Âshirwâd* or *Marriâge Benediction.)*

12. I repent of the sin of anger.—*(Patêt Pashêmâni*, 10.)

X.—DUTY.

1. He, who does not do his duty towards those to whom duty is due, becomes a thief of duty, for having robbed them of what is due to them. He must stick, during the night, or during the day, to his duty towards those, to whom duty is due, irrespective of their (high or low) position.—*(Vendidâd, Chap.* IV, 1.)

2. He, who performs his great duty, adds to the value of his personality.—(*Bundchesh Chap.* XXIV, 30.)

3. (In the Pahlavi Mino-i-khêrad, Duty and meritorious work *(kâr* and *kerfê)* are often spoken of together, because, if a man,—whatever his position may be, high or low, and whatever his work, great or small, high or low, may be—does his daily-appointed work, (*i. e.* his duty) properly, he does a meritorious act.)

Everybody has to undergo some trouble for (the sake of his) soul. He must know, what work (duty) and meritorious acts are. That meritorious act, which a man unknowingly (unintentionally) does, is less of a meritorious work (*i. e.*, has less merit).—(*Mino-i khêrad* I, 23-25.)

4. Avoid idleness, so that, duty and meritorious acts, which you ought to do, may not remain undone.—(*Mino-i-khêrad* II, 30.)

5. *Question.*—How must one worship God and how must he express his gratefulness for the benefits received from God ?

Answer.—That worship of God is good, which is performed in this good religion of the Mazda-worshippers, whose foundation is goodness, truth and faith in God, which is grateful to God for what little or much that has come (to the worshipper), which thinks pleasure and prosperity to proceed from God and offers thanks for these, which, when difficulty and harm come to him from Ahriman and his demons, does not become sceptical about the blessings of God and does not lessen its gratefulness to God,.....which does not seek one's own good and advantage at the cost of harm to others, which is kind to the creatures of Ahura Mazda, which seeks industry and perseverence in Duty and acts of meritoriousness *(i. e.* Doing one's duty is an act of worship).—(*Mino-i-khêrad* LII, 2-13.)

XI.—PHILANTHROPY AND KINDNESS TO ALL MEN, INCLUDING UNSELFISHNESS.

1. May we be surely like those (of our predecessors), who made this world prosperous. May the chosen leaders of Mazda be helpers and supporters (of the world).—(*Gâthâ Âhunavad, Yaçna* XXX, 9.)

2. May generosity prevail over stinginess in this house.—(*Yaçna* LX, 5.)

3. Grant me a child.....which would relieve distress.—(*Âtash Nyâish, Yaçna* LXII, 5.)

4. We invoke the holy spirits of the righteous.....to have the boon of a child.....which would relieve the distress of others.—(*Farvardin Yasht*, 134.)

5. I will not accept the offerings offered to me by.....the wicked, cruel, selfish persons.—(*Âbân Yasht*, 93.)

6. May you God-like spread most benefits.—(*Âfrin-i-Spitâmân Zarthusht*, 2.)

7. May you be as beneficent amongst those round about you, as Ahura Mazda is in His creation.—(*Âfrin-î-Buzorgân.*)

8. A sage asked the Spirit of Wisdom:

"Through how many ways and means of righteousness can man reach the Heaven ?"

The spirit of wisdom replied:

(Through various ways, *e. g.*,) 1. Charity; 2. Truth; 3. Gratitude or gratefulness; 4. Contentment; 5. Goodness towards the victorious and Friendliness towards all.—(*Mino-i-khêrad, Chap.* XXXVII, 1-8.)

9. That worship of God (by a worshipper) is good, ...which does not seek one's own good and advantage at the cost of harm to others, which is kind to the creatures of Ahura Mazda.—(*Mino-ikhêrad*, LII, 11-12.)

(ACTIVE PHILANTHROPY.)

10. [Zoroastrianism preaches not only passive virtues, but active virtues also. Philanthropy consists, not only in looking to the material wants, but also to the moral and spiritual wants of those round about us. A man, however virtuous he personally may be, is brought to task for not doing his best to make others virtuous. So, we read the following of the future state of life:]

Everybody will see (the consequence of) his good actions or evil actions. At the end, in the midst of the Anjuman (the whole assembly or community), the sinful will be conspicuous, in the same way, as a white sheep becomes conspicuous in the midst of black sheep. In that assembly, a sinful person will thus complain for the righteous, who may have been his friend in this world: "Why did you not instruct me to per-

form the virtuous deeds which you performed ?" The righteous man shall have to pass by from the assembly much ashamed for not having done so.—(*Bundehesh* XXX, 10-11.)

PRAYERS FOR THE GOOD OF ALL MEN.

11. May cheerfulness, joy, good fortune and goodness arrive from the South. May disease, sickness, misery, harm, selfishness and all such evils fly to the North.[1] May the good be powerful. May the evil-minded be powerless and may they repent of their evil deeds. May our thoughts, words and actions be on the line of righteousness. If any one of us have these (*i.e.* our thoughts, words and actions) in the line of the Daêvas (*i.e.* of unrighteousness), let that result in harm to our body, to our soul, to our property. He, who is in need of more, may he have more. He, who is in need of more goodness, may he have (more) goodness. He, who is in need of a wife, may he have a wife. He, who is in need of children, may he have children. May it be so in the physical world, as they bodily desire them through righteousness. May it be so in the spiritual world, as they spiritually desire through righteousness. Ye, good men of the community! Ye, good men of the religion! May my prayers be efficacious for you. May it be more and more so, according to your desires. I pray for the good of the life of all the living creatures, which Ahura Mazda, the creator, has created. May the evil spirit be far from doing them any harm. May your near and dear ones increase from one to one hundred fold. I pray, that the generous may be prosperous, the truthful may be blessed, the wise may be powerful, the unwise powerless. May the faith, which worships one omniscient God, spread and continue in the wide world. May the waters be ever and ever flowing, the trees be ever and ever growing, the corn be ever and ever ripening. May the thoughts, words and actions of us all be truthful and righteous, so that, in the end, the whole mankind may be benefited, benefited in this world and in the other world.—(*Âfrin-î-Haft Amêshâspandân* 15-17.)

12. May good rain from the heavens;

May good grow from the earth ;

May good charitable persons derive benefit from these.—(*Âfrin-î-Rapithvin, 28.*)

XII.—CHEERFULNESS AND CONTENTEDNESS.

1. I, Zarathushtra, will guide the heads of families, villages, towns and provinces to act in thoughts, words and deeds, according to the dictates of religion, which is the religion of Ahura and Zarathushtra, so that our minds may be cheerful and our souls righteous.—(*Yaçna* LX, 10-11.)

[1] In Persia, the damp, marshy regions of the North were supposed to be the seat of all illnesses and evils, and the Southern regions, the seat of all health and good.

2 As a wise rich man gives (material cheerfulness) to his friend, so, O Mazda ! You (give) me (mental) cheerfulness.—(*Gâthâ Ushtavad, Yaçna*, XLIII, 14.)

(PRAYERS FOR CHEERFULNESS AND CONTENTEDNESS.)

3. May Mithra, come for our help, prosperity, cheerfulness.—(*Meher Nyâish*, 14.)

4. O Ahura Mazda ! Grant to Zarathushtra and to us great cheerfulness.—(*Gâthâ Ahunavad, Yaçna* XXVIII, 6.)

5. O Haoma, who keeps off death ! I ask of Thee, this fourth gift. May I move about on this earth with my desires fulfilled, with courage, with *contentment*, as one breaking the power of evil, as one smiting falsehood.—(*Hom Yasht, Yaçna* IX, 20.)

6. Homage to Haoma, who (through contentedness) makes the mind of a poor man as great as that of a rich man. Homage to Haoma, who (through contentedness) so elevates the mind of a poor man, that he gets enlightened through knowledge.—(*Hom Yasht, Yaçna* X, 13.)

(IN THE AVESTA CONTENTEDNESS IS CONSIDERED TO BE A PRIESTLY VIRTUE, VENDIDAD XIII, 45.)

7. *Question.*—By what means can one make Ahura Mazda, His Améshâspentas and the fragrant and pleasant Heaven his own ?

Answer.—By Wisdom, Contentment, Truthfulness, Gratefulness, Devotedness, Generosity, Moderation, Endeavour and Trust (in God). By these means, one reaches Heaven and is in sight of God.—(*Mino-i-khêrad* XLIII, 1-14.)

8. Contentment is good for keeping one's self in less trouble.—(*Mino-i-khêrad* II, 86.)

9. For all works, devotedness is good; and for the comfort of the body and for the control of the (vices of) Âhriman and his demons, contentment is good.—(*Mino-i-khêrad* III, 8.)

10. Of rich persons, that (rich man) is poor, who is not contented with what he has, and is always anxious to have an increase of everything.

Of poor persons, that (poor man) is rich, who is contented with what has fallen to his lot and does not think to have an increase of everything.—(*Mino-i-khêrad* XXV, 4-7.)

11. *Question.*—Has Ahura Mazda, the Creator, created anything in the world, to which Âhriman is unable to do any harm ?

Answer.—(Yes.) It is less possible to do any harm to a person who is wise and contented.—(*Mino-i-khêrad* XXXIV, 42-4.)

12. *Question.*—What kind of persons must be considered rich ?

Answer.—The following are such who must be considered rich: One is he, who is perfect in wisdom. Second is he, who has a healthy body

and who lives fearlessly. The third is he, who is *contented* with what he has. The fourth is he, whose lot is associated with honesty. The fifth is he, who is glorious before the eye of God and who is spoken of well by the virtuous. The sixth is he, who believes this pure good faith of the Mazda-worshippers. The seventh is he, whose wealth is (acquired) through honesty.—(*Mino-i-khêrad* XXXV, 2-11.)

13. *Question.*—By how many meritorious ways and means do men reach Heaven ?

Answer.—The first meritorious work (by which a man goes to Heaven) is Liberality. The second, Truth. The third, Gratitude. The fourth Contentment..... (*Mino-i-khêrad* XXXVII, 2-5.)

14. The spirit of contentment is like a coat of mail and the courage of a hero.—(*Mino-i-khêrad* XLIII, 7.)

15. Praise God and keep your heart cheerful, so that you will attain advancement from God through your goodness.—(*Pand Nâmêh-i-Âdarbâd Mârsêpand*, 102.)

16. Do not be sorry and dejected for that which has not come to you (*i. e.*, do not be discontented for what you have not got.—(*Pand Nâmeh-i-Âdarbâd Mârêspand*, 4.)

17. Do not bear anxiety, because he, who carries much anxiety, is careless of cheerfulness, both physical and mental.—*Mino-i-khêrad* II, 20-21.)

18. Ahura Mazda has created for the benefit of mankind several virtues such as innate wisdom, acquired wisdom, good discipline, hope, contentedness. . . . . The nature of contentedness is this: to keep one's body free from improper desires; to keep him disgusted with discontent; to make him afraid of dishonesty; not to let him do that which is to cause him sorrow at the end; to make him attain things worthy of acquirement; and not to trouble and injure himself for things that cannot be avoided.—(*Pand Nâmêh-i-Buzorgcheh Mêhêr*, 13 *and* 18.)

XIII.—ORDER AND DISCIPLINE.

[The Avestâ lays great stress upon, and attaches great importance to, Order; and it runs down disorder, both in physical and mental matters. The word 'Asha' is used in the Avestâ in a very broad and noble sense. It signifies order, discipline, system and harmony. In the strictly moral and spiritual sense, it signifies righteousness, truth, piety, purity. Druj is the opposite of 'Asha'; and it signifies disorder, want of harmony, discord, unrighteousness, falsehood. It is the duty of a Zoroastrian to uphold Asha (Order) everywhere and at all times. When it is said, that, " Purity is best from the very birth (*Vendîdâd* X, 18; *Gâthâ Spêntomad, Yaçna*, XLVIII, 5), Order and Discipline are included

in the word 'purity,' used in a broad sense. In righteousness (Asha), so often praised in the Avestâ, Order is always included. Righteousness proceeds from Order and Discipline; unrighteousness from the reverse. All that is said in the Avestâ in the praise of 'Asha' (righteousness, truth, purity) is in the praise of Order and Discipline.]

1 May Order (Righteousness) prevail over disorder in this house.—*Âfringân, Yaçna* LX, 5.)

2. I am on the side of those, who preserve order, not on that of those, who create disorder.—(*Hom Yasht, Yaçna* X, 16.)

3. Ahura Mazda, The Beneficent, created prosperity for the world and discipline for the righteous.—(*Gâthâ Ahunavad, Yaçna* XXIX, 7.)

4. The only good path is that of Order (Asha). Other paths are not the proper paths.—(*An Avesta Maxim, Mino-i-khêrad.*)

5. May there come now to the family, order (righteousness), prosperity, fame, happiness.—(*Yaçna* LX, 2.)

XIV.—PERSEVERANCE.

[Perseverance is a noble characteristic. A learned lady while speaking of the ancient Persians, says : (1) "The ideal life of the Persian was continual conquest, even his symbol of Ormazd being a winged warrior with bow and threatening hand." This conquest points to perseverance.]

1. The spirit of perseverance is like a gauntlet.—(*Mino-i-khêrad*, XLIII, 13.)

2. One, who continuously works for his benefit, becomes a gainer of benefit by good fortune.—(*Pand Nâmêh-i-Âdarbâd*, 119.)

3. May Ahura Mazda bestow upon you, great activity, through Âsmân (*Paivand Nâmêh* or *Âshirwâd.*)

XV.—HONOUR AND SELF-RESPECT

1. Never forget that which is honourable.—(*Pand Nâmêh-i-Âdarbâd*, 3.)

2. Do not give up your business for the sake (of a false idea) of honour (*i. e.*, it is not this or that work that makes you honourable, but the way you do that work).—(*Pand Nâmêh-i-Âdarbâd*, 106.)

3. Do not break your promise so that you may not be dishonoured.—(*Pand Nâmêh-i-Âdarbâd*, 114.)

4. Family honour can be acquired (preserved) through wisdom.—(*Pand Nâmêh-i-Âdarbâd*, 130.)

5. Do not slander (others), so that dishonour may not come to thee.—(*Mino-i-khêrad* II, 8-9.)

6. To keep away dishonour from one's self, it is better that one must know himself (*i. e.* self-respect is necessary for ones honour).—(*Mino-i-khêrad* II, 90.)

(1) *Persian Literature, Ancient and Modern*, by Elizabeth A. Reed, p. 12.

7. Do not be presumptuous of great honours (from others), because such honours will not be of any help to you in the other world (*i.e.*, rely more upon self-respect).—(*Mino-i-khêrad* II, 106-107.)

Men of different professions who have no idea of honour or respect for their respective professions, or lines of business, are disliked in the Avestâ. Thus, a priest, who is not true to his profession and does not do his work with honour to himself and to his profession, is condemned. (*Vendidâd* XVIII, 1-5). Same is the case with a person whose work is that of a sanitary purifier or cleaner (*i. e.* a Health Officer.)—(*Vendidâd* IX, 49-50.)

If the head of a family, or the head of a village, town or country, does not do his work honourably, *e. g.*, if he breaks his promise, he is condemned (*Mêhêr Yasht*, 17-18). Take the case even of the liquor-sellers, whose trade is not believed to stand high in estimation. He also can, if he chooses, conduct his business with honour to himself and advantage to others, if he, for example, would not sell liquor to one, who, he thinks, would be worse by it (*Dadistan-i-Dini* L, 3). One's honour does not entirely rest upon what kind of work he does, but upon *how* he does that work. A man who does his work, however low it may be, honestly and honourably, is more honourable than one, who does his work, however high it may stand in public estimation, dishonestly and dishonourably.

XVI.—SPIRIT OF ADVENTURE.

1 When shall I acquire righteousness, good mind and self-control? O Ahura Mazda! Give me sufficient help (by granting me these) for the great work of adventure.—(*Gâthâ Ahunavad, Yaçna* XXIX, 11.)

2. Work hard for a great work of adventure, otherwise you shall have to repent.—(*Gâthâ Vahishtôishti-Ya, Yaçna* LIII, 7.)

XVII.—PRUDENCE AND MODESTY.

(For prudence, *vide* below, some passages in the extracts on "Practical wisdom":)

1. May modesty prevail over arrogance in this house.—(*Yaçna* LX, 5.)

2. Do not be presumptuous for any good (that you may be enjoying) in this world, because the good of the world is like a cloud, moving on a rainy day, which no hill can keep back (*i. e.*, it disappears like a cloud).—(*Mino-i-khêrad* II, 98.)

The student must sit perseveringly for studies that would lead to an increase of knowledge righteously and modestly.—(*Vendidâd* IV, 45.)

XVIII.—HABITS AND GOOD COMPANY.

1. (The Avesta often enjoins us to have the company of the righteous and shun that of the unrighteous.) None of you should listen to the mystic prayers or the words of the unrighteous, because, he (who would do so), would thereby throw the family, the village, the city, the province into difficulty and ruin.—(*Gâthâ Ahunavad, Yaçna* XXXI, 18.)

2. Holy Zarathushtra himself must look out for a helping friend. (O Zarathushtra!)I ask Thee, for Thy good, to make a person who is holier than the holy, and truer than the true, thy friend. One, who is the best to (*i. e.*, who treats well) the unrighteous is himself unrighteous. He, to whom the righteous are friends, is himself righteous.—(*Yaçna* LXXI, 13).

3. We invoke with reverence the Fravashi (the good spirit) of the holy Akhrura, the son of Haôsravangha, to oppose the wicked person, who deceives as a friend (*i. e.*, who shams friendship).—(*Farvardin Yasht, Yt.* XIII, 137.)

4. Following Vohumano (good mind), Asha Vahishta (the best righteousness), Khshathra Vairya (preferable self-rule), speak praise-worthy and adoring words, words free from unpoliteness to men and women. (*Avestâ. Miscellaneous Fragments, Fragment* I, 1. Westergaard, p. 331.)

5. Never be a partner with an ambitious man. Do not be a companion of a back-biter or a scandal-monger.

Do not join the company of persons of ill-fame.

Do not co-operate with the ill-informed.

Do not enter into any discussion with persons of ill-fame.—(*Paivand Nâmêh* or *the Âshirwâd.*)

6. Do not be the companion of a man, who is easily susceptible to anger.

Do not enter into any discussion with a senseless person.

Do not take your meals with a drunkard.

Do not hear the words of a scandal-monger and a liar.

Consult a man, who is well-behaved, well-informed, intelligent and good-natured, and be his companion.

Avoid the company of a man in power who is revengeful.

Do not tell your secrets to a senseless man.

Hold in respect one, who is a man of position and wise; ask his advice and listen to him.

In an assembly, wherever you sit, do not sit before an untruthful man, so that you may not have cause to regret for that.—(*Pand Nâmêh-i Âdarbâd,* 19, 20, 22, 27, 32, 34, 36, 37, 97.)

XIX.—MODERATION.

1. *Question.*—By what means can we make Ahura Mazda, the Ameshâspentas and the fragrant and pleasant Heaven our own!

Answer.—By wisdom, contentment, truthfulness, gratefulness, devotedness, generosity, *moderation,* endeavour and trust (in God). By these means one reaches Heaven and is in sight of God.—(*Mino-i-khêrad* XLIII, 1-14.)

2. The spirit of moderation is useful like a javelin.—(*Mino-i-khêrad* XLIII, 12.)

3. For (the preservation of) health, moderation in eating and preservation of the body in (regular) work are good.—(*Mino-i-khêrad* II, 82.),

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XX.—DUE APPRAISEMENT OF MORAL VIRTUES.

1. We praise the brilliant deeds of righteousness, by which (even) the souls of the departed ones, the spirits of the Holy ones are pleased.—(*Yaçna* XVI, 7.)

2. That wealth is better and pleasanter, which is acquired through honesty, and which(a man) eats (*i. e.*, uses) and preserves with industry and righteousness. The pleasure, which is higher than that of any other pleasure, is the pleasure of having good health, fearlessness, good reputation and righteousness.—(*Mino-i-khêrad* XIV 13-14.)

3. Poverty, which is (the result) of honesty, is better than richness, which is the result of (dishonestly taking away) the wealth of others, because, it is said, that, he, who is the poorest and most destitute person, when he always entertains honest thoughts, words and deeds, and when he holds them (in service) for the work of God, has justly a share in all good works and meritorious acts that people do in the world. And, he, who is rich and is a very wealthy person, when he has not earned his wealth honestly, the merit of whatever he spends upon good works, meritorious acts, and gifts to the poor righteous, does not go to him, because his good works proceed from what he had snatched from others. (Again) even that much of his wealth, which the rich man has acquired by honest means, and which he spends (*lit.* eats) and preserves for good works, meritorious acts, and pleasure, is not for his good, (*i. e.*, does not go to his merit). That must prominently be kept in view (*i. e.*, the merit, resulting from spending honestly-acquired money on good works, is lost, when the honestly-acquired money forms a part of the owner's wealth which largely is made up of dishonestly-acquired money).—(*Mino-i-khêrad* XV, 4-10.)

XXI.—CONSCIENCE AND THE PRINCIPLES OF RIGHT CONDUCT.

1. O Mazda! Ever since you first created for us the corporeal world and laws (for its government), and bestowed upon us, through your fore-thought, wisdom, mortal life, (power of) actions and words, whereby our beliefs and wishes may be fixed (*i.e.*, definitely known), (ever since that time) the liar or the truthful man, the learned or the unlearned, give utterance (or expression) to their conscience and to their thoughts.—(*Gâthâ Ahunavad, Yaçna* XXXI, 11-12.)

(CONSCIENCE.)

2. We praise with adoration, the souls, wherever they were born, of the righteous men and women, whose good conscience have smitten, do now smite, and will smite in the future (the evil influences). (*Haptan Yasht, Yaçna* XXXIX, 2.)

3. O Zarathushtra! Purity (righteousness) is the best thing for a man from his very birth. That kind of purity (righteousness) is itself the Mâzdayaçnân religion. Any person can clear his conscience by good thoughts, good words and good deeds.

4. O Holy Zarathushtra! You must clear your conscience. He, who purifies his conscience, through good thoughts, good words and good deeds, has the clearness of conscience.—(*Vendidâd, Chap.* X, 18-19.)

5. He, who deceives the righteous, shall have, for a long time, his abode in darkness. His food shall be bad, his speech vile. Ye, who lead a bad life! your (evil) conscience will lead you, through your (evil) actions, to the (dark) world.—(*Gâthâ Ahunavad, Yaçna* XXXI, 20.)

6. [According to the Avestâ, a man sees, on the third day after death, a picture of his own Daêna or conscience. The Daêna is, as it were, a picture of the rule of his life, a picture of the way in which he had led his life in this world. It is, as it were, a conscious reflection of his deeds. It is allegorically said, that if he has led a virtuous life, he sees the result in the other world in the form of a handsome maiden. If he has led a vicious life, he sees the result in the form of an ugly maiden. The Hadôkht Nask, the Vendidâd, the Mino-i-khêrad, the Virâf Nâméh and other books give the following vivid picture of this conscious recognition of one's conduct of life:]

Zarathushtra asked Ahura Mazda: "O Ahura Mazda, the Beneficent Spirit, the holy Creator of the corporeal world! When a righteous person dies, where does his soul dwell during that night?" Then, Ahura Mazda replied: "It sits near the head (of the corpse), singing the Ushtavad Gâthâ, asking for happiness for itself (thus): "Happiness

(comes) to him who seeks happiness for others." May Ahura Mazda who rules according to His will, grant that desire. On that night, the soul desires as much joy as that which the whole living world can see...

At the end of the third night, at dawn, the soul of the righteous person goes forward, being carried among trees and perfumes. A wind blows towards him from the direction of the south. A sweet-scented (wind), more sweet-scented than any other wind, (blows) from southern directions.

Then the soul of the righteous person goes forward receiving the (sweet-scented) wind in his nose. (It asks:) "Whence blows this wind which is the most sweet-scented I have ever inhaled in my nose?" It appears to him, as if, in that (wind), comes his own Daêna (conscience) in the form of a maiden, that is handsome, beautiful, white-armed, brave, well-formed, tall, with large breasts and well-formed body, well-born, of noble descent, of fifteen years of age, as beautiful in the growth of her body as the most beautiful object in creation.

Then the soul of the righteous person speaks and asks her (the maiden): "What maiden art thou, who art the fairest of the maidens I have ever seen?"

Then his own Daêna replies to him: "O young man! I am (the picture of) thy good thoughts, good words, good deeds, thy good Daêna, the Daêna of thy own body. Thou hast made me more lovely, more beautiful, more desirable [1] . . . .—(*Hadôkht Nask, Yt. 22, Chap.* II, 1, 2, 7, 11.)

(If the deceased has led a bad and vicious life, his Daêna appears before him, in the undermentioned form of a hideous ugly woman:)

He saw in that wind, his own Daêna (conscience) and deeds (in the form of) a woman, loose, dirty, polluted, furious, with bent knees, back-hipped, so endlessly spotted that one spot over-reached another spot, as if, she were a polluted, dirty, stinking, noxious animal . . . . .

She says:, "O men of evil thoughts, evil words and evil deeds! I am thy bad deeds. It is on account of thy desire and deeds that I am ugly and hideous."—(*Virâf Nâméh* XVII, 12, 14, 15.)

7. O Ye Courageous (Mithra)! Grant to us these desires, which we ask of thee: wealth, courage, power of smiting the enemy, good conscience, righteousness.—(*Mêhêr Yasht*, 33.)

8. May Mithra (who presides over truthfulness and justice) come to us for our help . . . . . May he come to us for (recompensing us) for our good conscience.—(*Mêher Yasht*, 5. Mêhêr Nyâish, 14.)

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[1] Revd. Dr. Cheyne calls the above a 'noble allegory' and thinks that "at any rate, the Zoroastrian allegory suggested the Talmudic story of the three bands of ministering angels, who meet the soul of the pious man, and the three bands of wounding angels who meet the bad man when he dies. (*The Bampton Lectures—The origin of the Psalter* (1891) p. 437).

(RIGHTEOUS CONDUCT.)

[As the late Dr. Haug has observed, "The moral philosophy of Zoroaster was moving in the triad of thought, word and deed." The word 'Asha,' which signifies righteousness, purity or piety, is, as it were, the watchword or motto of Zoroastrianism. As M. Harlez says, "the notion of the word 'virtue' sums itself up in that of "*Asha*." As the Vendidâd says, the preservation of good thoughts, good words and good deeds (*humata*, *hukhta* and *hvarshta*) is 'Asha,' *i. e.*, righteousness, order, purity or piety.

There are a number of passages in the Avestâ, Pahlavi and Pâzend writings, recommending the above triad which leads to righteousness. The following are some of them:]

9. Righteousness is the best good and happiness. Happiness to him who is righteous for the best righteousness.—(*Ashêm Vohu*, *Yaçna* XX, 1-3.)

10. I am a worshipper of God (Mazda), I am a Zoroastrian worshipper of God . . . I praise (*humata*) good thoughts. I praise (*hukhta*) good words. I praise (*hvarshta*) good deeds. I praise the good Mâzdyaçnian religion which allays dissensions and quarrels, which brings about kinship or brotherhood.—(*Mâzdyaçno Ahmi—The Confession of Faith of the Zoroastrian Religion, Yaçna* XII, 8.)

11. I praise with my thought, word and action, good thoughts, good words and good deeds.

I entertain all good thoughts, good words and good deeds.

I shun all evil thoughts, evil words and evil deeds.

Ye Ameshâspentas ! I offer to you praise and homage, with my thoughts, words and actions, with my conscience, with my very body and soul.—(*Ferastuych Humatoibyaschâ. Khurshêd Nyâish*, 3. *Yaçna* XI, 17-18.)

12. All good thoughts, all good words, all good actions are the result of knowledge.

All bad thoughts, all bad words, all bad actions are not the result of knowledge.

All good thoughts, all good words and all good actions lead to the best state of existence (*i. e.* Heaven).

All bad thoughts, all bad words and all bad actions lead to the worst state of existence (*i. e.* Hell).

The result of all good thoughts, good words and good actions is the best state of existence (*i.e.*, Heaven). This is evident to the righteous.—(*Vispa Humata.*)

(PRAYER TO THE DEITY PROMISING RIGHTEOUSNESS.)

13. O Lord ! In response to Thy command, I accept the pure Faith. O Lord ! In response to Thy command, I think of that pure Faith. O Lord! In response to Thy command, I act according to that pure Faith. I remain steady to do deeds of righteousness. I recede with repentance from all acts of sin. I keep unsullied my innate good sense to do good deeds. I keep pure and unsullied (by evil influences), the six powers of my life, *viz.*, my thought, word, deed, reason, intellect, and wisdom.

O Lord of righteousness! May I be able to worship Thee, according to Thy will, by my good thoughts, good words, and good deeds. May I open for myself, the brilliant path (of Heaven), so that the heavy grief of hell may not reach me. May I pass across the bridge and reach that paradise, the all-fragrant, the all-adorned, the all-happy.

All praise to the Lord, the Benevolent, who rewards those, who, wishing to act righteously, act according to His commands.—(*Doâ-nâm-Setâyashneh*, 5-7.)

14. I will praise with my thoughts, words, and actions, all good thoughts, good words and good actions. I will hate with my thoughts, words and actions all evil thoughts, evil words and evil actions. With my thoughts, words and actions I will catch hold of all good thoughts, good words and good actions. Thereby, I will perform acts of righteousness. With my thoughts, words and actions, I will leave off the hold of evil thoughts, evil words and evil actions. Thereby, I will commit no sins.

Ye, who are Ameshâspends! I invoke and praise you. I do so, with my thoughts, with my words, with my actions, with my heart, with my very life, with my body and life (which together make up what is) called soul. Whatever things I possess, I possess through the relationship or love of God. (By the words) "I possess them through the love of God," I mean, that, if an occasion would arise, when I should sacrifice my body for the sake of my soul, I would do so.

I praise righteousness, which is the best of all (virtues). I hate the Daêvas (the evil-deeds). I am thankful to God for His goodness.—(*Patêt Pashémâni*, 1.)

15. Upto the end of my life, I will adhere in my mind to good thoughts; I will adhere in my speech to good words; I will adhere in my action to good deeds; I will adhere to the good Mazda-worshipping religion. I agree to be one with all righteous deeds. I agree to be opposed to all sinful deeds. I will be grateful for all the good (that comes to me from God). I will remain contented in the midst of all the trouble (that may come to me).—(*Patêt Pashêmâni*, 11.)

16. I have, with my thought, word and deed, entertained all good thoughts, good words and good deeds. I have, with my thought, word and deed, shunned evil thoughts, evil words and evil deeds. I have adopted the entire path of truthfulness, and virtue. I shun the entire path of untruthfulness and vice. May the evil spirit be crushed. May the goodness of the Good spirit increase. I praise righteousness—(*Patêt Pashêmâni*, 11.)

17. [The following dialogue shows, in a succinct form, the importance of the abovementioned triad of good thoughts, words and deeds, the acquisition of which enables a man to walk in the path of God and to be the most innocent and fortunate man.]

Question.—Who is the most fortunate man in the world?

Answer.—He, who is most innocent.

Question.—Who is the most innocent man in the world?

Answer.—He, who walks in the path of God and shuns that of the devil.

Question.—Which is the path of God, and which, that of the devil?

Answer.—Virtue is the path of God, and vice that of the devil.

Question.—What constitutes virtue, and what vice?

Answer.—Good thoughts, good words and good deeds, constitute virtue; and evil thoughts, evil words and evil deeds constitute vice.

Question.—What constitutes good thoughts, good words and good deeds and what constitutes evil thoughts, evil words and evil deeds?

Answer.—Honesty, charity, and truthfulness constitute the former; and dishonesty, want of charity, and falsehood constitute the latter.—(*Ganj-i-Shâyagan, Dastur Dr. Peshotan B. Sanjana's Text*, 2-7 or *Ibâdgâr-i-Vajorg Mitra. Dastur Dr. Jamaspji Minocheherji's Texts*, 5-22.)

(HONESTY.)

18. Never does any harm result from an honest life.—(*Yaçna* XXIX, 5.)

19. It is by honest work that Ahura Mazda is pleased.—(*Yaçna* XXX, 5.)

20. Ahura Mazda recommends paths of honesty.—(*Yaçna* LIII, 2.)

21. O Ahura Mazda! In the same way as Thou hast thought good, spoken good, given good and done good, we offer Thee (our good thoughts, words and deeds). We teach these (to others). We worship Thee by these. O Ahura Mazda! We pay our homage to Thee; we acknowledge our debt to Thee.—(*Haftan Yasht, Yaçna* XXXIX, 4.)

22. Do not recede from three most excellent (things), *viz.*, well-thought (*i. e.*, good) thoughts, well-spoken words, well-done actions.

Recede from three worst (things) *viz.*, ill-thought (*i. e.*, bad) thoughts, ill-spoken words, ill-done actions.—(*Vendidâd* XVIII, 17 and 25.)

23. Ahura Mazda says: "I am he, whose thoughts are good, he, whose words are good, he, whose deeds are good.....Good thoughts, good words and good deeds are my food; and I love those of them, who are in that place through good thoughts, good words and good deeds."—(*Dinkard, Bk.* IX, *Chap.* XXX 7. *S. B. E. Vol.* XXXVII, *pp.* 242-243.)

24. I prefer righteousness very much in order to please my soul.—(*Patêt Pâshêmâni*, 11.)

25. May good thoughts, good words and good deeds reach the departed ones for their pleasure, (*i. e*, May the dear departed ones be pleased by the righteous conduct of their living survivors).—(*Dibâchéh-Âfringân*, 1.)

(REPENTANCE FOR UNRIGHTEOUS CONDUCT.)

26. I ought to have thought but I have not thought, I ought to have spoken but I have not spoken, I ought to have acted but I have not acted, as it was the will of the Good Spirit. I repent for that sin with thought, word and deed.

I ought not to have thought but I have thought, I ought not to have spoken but I have spoken, I ought not to have acted but I have acted, as it was the will of the Evil Spirit. I repent for that sin with my thought, word and deed.—(*Patét Pashémâni* 6-7.)

(THE PRINCIPLE OF RIGHT CONDUCT.)

27. The archangel Vohumano once asked Zoroaster: "Which of thy desires is the most lofty? What is thy endeavour in life?"

Zoroaster replied: "Righteousness is the loftiest of my desires in life. I desire, that I may know the will of the Yazatas or the higher intelligences, and that I may practise that righteousness in my holy life, which they may point out to me.—(*Pahlavi Zâdsparm. Chap.* XXI. 9-10; vide *S. B. E. Vol.* XLVII, *p.* 156).

28. The worst mental state (heli) is (destined) for the wicked and the best mental state for the righteous.—(*Yaçna Ha* XXX, 4.)

29. [Ahura Mazda sent to the world through Ardâi Virâf the following message, which conveys an idea of one of the methods of observing right conduct:]

O Arâdi Virâf! Tell the Mâzdayaçnâns of the world, that there is only one path (to Heaven), and that is the path of Righteousness. It was the path of the Paoriyotkaêshas (*i.e.*, the primitive Mâzdayaçnâns). All other paths are no paths. You follow only that path which is the path of Righteousness. Do not turn away from that path, either in prosperity, or in adversity, or for any reason whatever. Entertain good thoughts, good words and good deeds.....Follow the principles of virtue

and shun vice. Be informed of this : Your cattle will be reduced to dust, horses will be reduced to dust, gold and silver will be reduced to dust, the bodies of men will be reduced to dust. He alone will not be reduced to dust (*i. e.*, will remain immortal in glory), who will praise piety and do the deeds of righteousness.—(*Virâf Nâmeh, Chap.* CI, 14-21.)

30. Vohumana (the Yazata presiding over good Mind), said to Zoroaster, " O Zarathust of the Spitâmas! What is thy principal trouble about (*i. e.*, what dost thou want when thou art in difficulty)? What dost thou most strive after? Which is thy desire of which thou wishest the fulfilment?"

Zoroaster replied: " My principal trouble is about Righteousness. I strive most after Righteousness. I wish the fulfilment of my desires for Righteousness".—(*Dinkard, Bk.* VII, *Chap.* III, 56-57. Mr. *M.R. Unwalâ's Text, p.* 38 : vide *S. B. E.* XLVII, *p.* 49.)

31. O Ahura! Purify me. Grant me power through Ârmait (humility). O Recomperser of goodness, O Beneficent Spirit, Mazda! Grant me courageous strength through righteousness, and richness (or power) through good mind.—(*Âtash Nyâish ; Gâthâ Ahunavad*, *Yaçna* XXXIII,12).

32. I praise the brilliant, all-happy best life of the righteous.—(*Vendidâd* XIX, 36.)

33. O Haoma! The first gift, which I ask from thee, is that of the brilliant all-happy best life of the righteous.—(*Yaçna* IX, 19.)

(A PRAYER FOR THE RIGHTEOUS.)

34. May the righteous, who have met in this assembly to be benefited by the celebration of the sacred offerings, be rewarded with goodness May the Heavenly life be within their easy reach, every step of theirs towards righteousness amounting, as it were, to 1,200 steps. May their righteousness increase by steps. May their sins decrease by steps. May this world be happy for them. May the next world be good for them, May their righteousness increase immensely. May their souls see the bliss of Heaven. May God grant further righteousness and long life to them. Amen!—(*Âfrin-î-Haft Ameshâspand*, 7-18.)

35. O the most Beneficent Ahura Mazda! O Ârmaiti (devotion, humility)! O Asha (righteousness) which leads to the prosperity of the world! O Vohumana (good mind)! O Khshathra (order)! You all listen to me and pardon me for my erring deeds, if any.—(*Gâthâ Ahunavad*, *Yaçna* XXXIII, 11.)

36. The Kingdom of God (in a man) is in the same proportion as that in which good mind flourishes in him (*i.e.* the more good-minded, the more righteous a man is, the more is the Kingdom of God prevalent in him.)—(*Gâthâ Ahunavad*, *Yaçna* XXXI, 6.)

37. May these (characteristics) of righteous pious persons come to this house: *viz.* contentment, bestowing of blessings, innocence, gratefulness, lawful power, prosperity, glory and plenty.—(*Âfringân, Yaçna* LX, 2.)

38. May righteousness prevail over unrighteousness, in this house.—(*Yaçna* LX, 5.)

39. As we are the praisers of the virtuous, we praise, and we think highly of, those who have practised and who will practise good thoughts, good words and good deeds, here or elsewhere.

O Ahura Mazda, the Holy, the Beautious! We choose this: We may think, speak, and do that which is the best among that practised by any living man for the good of both the worlds.—(*Yaçna Haptanghâiti, Yaçna* XXXV, 2-3.)

40. We offer and we announce these good thoughts, good words and good actions . . . to Ahura Mazda . . . We announce these good thoughts, good words, and good deeds . . . to the beneficent Ameshâspentas.—(*Yaçna* IV, 1-4.)

41. I offer with righteousness, words, that are well-thought, well-spoken and well-acted upon . . . for the satisfaction of my soul.—(*Yaçna* VII, 4.)

42. I offer with righteousness (various offerings) for the praise of Ahura Mazda, the Ahunavar (the sacred word) and the truthful word.—(*Yaçna* VIII, 1.)

43. O Ahura Mazda! May we see Thee. May we approach Thee. May we come into Thy perpetual friendship through our best righteousness, through our excellent righteousness.—(*Yaçna* LX, 12.)

44. May we, who think good thoughts, speak good words and do good deeds, be like the righteous men who are befriended by God.—(*Yaçna* LXX 4.)

45. Try to do good deeds. Be increasing. Be victorious. Learn to do deeds of piety. Be worthy to do good deeds. Think good thoughts. Speak good words. Do good deeds. Shun all bad thoughts. Shun all bad words. Shun all bad deeds. Praise rightousness.—(*Paivand Nâmeh* or *Âshirwâd.*)

46. I invoke in prayer, the righteous person, who holds fast the well-thought thought, the well-spoken word, the well-done deed.—(*Visparad* II, 5.)

47. Do everything after mature consideration. Acquire wealth with honesty. Speak the truth before your superiors and act according to their orders. Be courteous, sweet-tongued and kind towards your friends. Do not indulge in scandals. Avoid being angry. Do not commit sins in order to avoid shame. Do not be ambitious. Do not torment others.

Do not entertain wicked jealousy. Do not be haughty. Avoid evil thoughts. Avoid evil passions. Do not deprive others of their property. Keep yourself chaste. Be industrious in good pursuits. Do good to the pious and to the virtuous. Do not quarrel with the revengeful. Do not associate with an ambitious man. Do not associate with a back-biter. Do not join the company of persons of ill-fame. Do not co-operate with the ill-informed. Fight with your enemies only by fair means. Treat your friends in a way agreeable to them. Do not enter into any discussion with persons of ill-fame. Speak in an assembly after great consideration. Speak with moderation in the presence of kings. Try to be more glorious than your father. In no way annoy your mother. Keep yourself free by means of truth. . . Be united and friendly with your friends, brothers, wife and children, in the same way as the soul is united with body. Always keep good faith and preserve a good character. Recognize only Ahura Mazda, the Omniscient Lord, as your God.—(*Paivand Nâmeh* or *Âshirwâd.*)

XXII TOLERATION AND GENEROUS APPRECIATION OF OPPONENTS.

1. (He, Zarathushtra) will act justly towards the wicked and towards the righteous. (*Yaçna* XXXIII, 1.)

2. Fight with your enemies in a just way. Behave with your friends in a way which friends would like.—(*Mino-i-khêrad* II, 52-53.)

3. Fight with your enemies only by fair means—(*Âshirwâd* or *The Marriage Benediction.*)

4. Do not be revengeful in punishing others.—(*Pand Nâmeh-i-Âdarbâd Mârêspand*, 28.)

XXIII. IDEALS.—THE LOFTIEST ZOROASTRIAN IDEALS.

1. [The highest ideal, that a man has to keep before himself, is to be "god-like." A marrying couple is therefore blessed thus:] "May all your desires be fulfilled as were those of God in the creation of the world."

[In his declaration of Faith, a Zoroastrian declares:] "I am of that belief which belongs to Ahura Mazda."

2. A Zoroastrian prays that he may arrive into the presence of God, into the kingdom of Heaven by righteous conduct. Therefore, the next hightest ideal, that is held by the Avesta before a Zoroastrian to enable him to be god-like, is that of living the life of Asha (Righteousness, Law, Order, Harmony, Purity, Piety). The Avesta is replete with passages, enjoining Asha and praising Asha. The greatest and the loftiest wish of Zoroaster and his disciples was: "May we live according to Asha (righteousness)." The very first prayer that a

Zoroastrian child learns, is "Ashem Vohu," a short prayer in praise of Asha or Righteousness. It says: "Righteousness is the best of gift and happiness. Happiness to him who is righteous for the sake of best righteousness."

The Asha, the Righteousness spoken of in the Avesta, has a very broad sense. One has to be right in all things, physical and mental, material and spiritual. So, the word Asha or righteousness carries with it an idea of law, order, harmony, truth, purity and piety.

3. The third highest ideal, which a Zoroastrian has therefore to keep before him in the matter of righteousness, which would lead him towards Heaven, towards his God, is that of improving himself, bettering himself, from day to day. His very word for Heaven or paradise is 'Vahishta Ahu', *i.e.*, the best life. So, to reach Heaven, to go before his God, he has not only to be good, but to advance in goodness and be *better*, and then to advance still further and be *best*. The later Iranian word for Heaven or paradise is Bêhêsht, which is the superlative of "*beh*" good, and is the same as the English word 'best.'

4. Then, the fourth ideal, that a Zoroastrian has to keep before himself to better himself, to attain that best state of existence, which, through righteousness, is to take him before his God, is to seek knowledge, both physical and mental,—to seek wisdom. In short, he is to educate himself—educate mentally and morally. His education must not end with his youth. There must be continued progress.

XXIV.—PATRIOTISM. DUTY AS CITIZEN. THE GOVERNMENT.

PATRIOTISM.

1. [A Zoroastrian father is asked to pray for a child, that would be useful to his family, to his neighbours, his village, his country and his Government. He prays:]

Grant me a child . . . . . who may advance the prosperity of my house, my street, my town, my country and of the Government of my country.—(*Âtash Nyâish.*, *Yaçna* LXII, 5.)

2. A child that does not add to the (glorious) name (of its family) is a bad child.—(*Mino-i-khêrad*, *Chap.* XXXIII, 15, *Question* XXXII.)

(DUTY AS A CITIZEN.)

3. [In one of his prayers, a Zoroastrian thus prays for the prosperity of his city:]

May this prayer and ritual be effectual . . . May the desires of all individuals be fulfilled. May prosperity, success, joy and cheerfulness prevail in this* city. (*Dibâcheh-i-Âfringân.*)

* Here the worshipper names the particular city in which he prays, *e.g.*, if the prayer is recited in Bombay, the name of Bombay is mentioned.

(GOVERNMENT.)

4. A good Government is that which keeps and directs the country to be prosperous, its poor to be without distress, its laws and customs to be just, which cancels unjust laws and customs .... which keeps going as usual, the worship of God and the performance of good and meritorious works, (which) keeps and assists the poor ..... If there is anybody who is away from the path of God, it directs that he may be reclaimed. it takes hold of him and brings him back upon the path of God, and out of its wealth (*i. e.* its income) gives a share for (the worship of) God and for the worthy, for good and meritorious works, and for the poor. A good king of that kind is spoken of as one like God (*i.e.* god-like) and as one like the Amêshâspentas (*i.e.* the Archangels).—(*Mino-i-khêrad* XV, 16-26.)

5. Good Government over a village is better than bad Government over a (whole) continent.—(*Mino-i-khêrad* XV, 13.)

(DUTY TOWARDS THE STATE OR GOVERNMENT.)

6. "Not to destroy another, to render obedience to the State, and to confer greatness upon it,—all these are owing to the remaining to obedience to the religion of Ahura Mazda. The highest greatness to religion is from (civil) Government . . . A Government is related to the good religion owing to there being a complete connection with the good religion. As from this, the proposition, that Government is identical with religion and that religion is the Government of citizens, is clearly apparent."—(*Dinkard, Dastur Dr. Peshotan's Vol.* I., 55.)

7. O Armaiti! May good kings rule over us with wisdom. May bad kings never rule over us.—(*Gâthâ Spêntômad, Yacna* XLVIII, 5.)

8. May good kings rule over us. May bad kings not rule over us. . . . May wise kings rule over us. May unwise kings not rule over us.—(*Âfrin-î-Haft Ameshâspends* 15, 17.)

9. *Question.*—To whom must one be obedient ?

Answer.—A child must be (obedient) to his father and mother, to the ruler, to the chief, to the priest, (and) to its teacher.—(*Mino-i-kherad* XXXIX, 16 *and* 40.)

XXV.—PEACE.

1. I praise the good Mazdayaçnân religion which ends quarrels, disarms weapons.—(*Yaçna* XII, 12.)

2. May peace prevail over discord in this house.—(*Yaçna* LX, 5.)

XXVI.—SOCIETY.—CONDUCT TOWARDS SUPERIORS, EQUALS AND INFERIORS.

1. Sweetness and submissiveness towards superiors are good.—(*Mino-i-khêrad* II, 78.)

2. Consider one who is inferior to thee as (your) equal, and an equal as one far superior, and one who is far superior as a chief, and consider a chief as a ruler. And to your ruler, be submissive and obedient and truthful.—(*Mino-i khêrad.* II, 3-6)

3. Be genial and sweet and kind towards your companions (*Mino-i-khêra. Chap.* II, 7.)

4. It is better to give an advantage to one who is a companion in our work.—(*Mino-i-khérad* II, 77.)

XXVII.—CO-OPERATION

May we all be one in co-operation with the righteous men of all the seven regions (*i. e.*, the whole world) . . . . . May we be one with them and may they be one with us. May we all benefit one another, and help ne onother . . . . . May all these (good deeds of ours) be for the treasury of Ahura Mazda, the brilliant, the resplendent and of His Ameshâspands (from where it may be redistributed among all deserving ones).—(*Âfrin-î-Gâhambâr,* 1-2.)

XXXIII.—PRACTICAL WISDOM.

[The practical wisdom most taught by Zoroastrian books is this: One must always remember that he will reap as he will sow. So, in all paths of life one must follow Righteousness and discard Evil.]

1. I prefer wisdom, the bounteous, the good. May it be mine. May I protect the cattle from the thieves and the robbers. May I protect the streets of the worshippers of Ahura Mazda from all harm and from the want of water. I pray with fervant prayers for all those who live upon this land with their worldly things, that the spiritual powers may help them to live as they like, and to rule (over their family circle) as they like through righteouness. Never may I stand—even at the risk of my body or life—(as the cause) to bring about any harm or any want of water to the streets of the worshippers of Ahura Mazda.

I discard the leadership of the evil, unrighteous, unstraightforward, ill-advised Daêvas (or wicked persons), who are among the present living persons, the most untruthful, the most loathsome, the most evil-minded . . . . . I discard their leadership with my thoughts, my words and my actions.—(*Yaçna* XII, 2-4.)

2. I praise good thoughts, I praise good words, I praise good deeds. I praise the good Mâzdayaçnân religion, which allays dissensions and quarrels, which brings about kinship or brotherhood.—(*Yaçna* XII, 8.)

3. What is the best and most excellent thing for the preservation (of the health) of the body and for the salvation of the soul?

They replied: " from what is known in the (books of) religion (it appears) that, looking to the good of mankind, wisdom is the best, because

this world can be managed by wisdom, and the next world also can be won by wisdom.—(*Mino-i-khêrad* I, 44-48.)

4. Zoroaster asked Ahura Mazda: O Ahura Mazda, the Beneficent, the Increaser, the Creator ! How should all men perform their deeds in this world. Let me know, how can they save their souls?

Ahura Mazda replied: O Spitâma Zarathushtra ! the deeds which one does in this world present themselves before him in the next world (*i.e.* you reap as you sow).—(*Dârâb Hormazdyâr's, Revâyet*, 10.)

5. Evil (results) to the evil-minded and good recompense to the good righteous-minded.—*Gâthâ Ushtavad, Yaçna* XLIII, 5.)

XXIX.—EDUCATION.

[The religious books of the Parsees recommend education for all—men and women, for maidens and married women. It is meritorious to help those who need help to be educated.]

1. If men come here, as co-religionists or brethren or friends . . . . . to seek knowledge . . . . let those, who seek for knowledge, be given that knowledge with holy words.—(*Vendidâd* IV, 44.)

2. He, who desires the light of knowledge, desires the gifts of an Âthravan (priest). He, who desires for the fullness of knowledge, desires the gift of an Âthravan.—(*Zamyâd Yasht*, 53.)

3. Do not keep your wife, children, co-citizens and your ownself, without education, so that grief and misery may not befall you and that you may not have cause to repent.—(*Pand-Nâmêh-i-Âdarbâd Mârêspand*, 14)

4. If you have a son, send him to school from his childhood, because knowledge is like a brilliant eye.—(*Ibid*, 57.)

5. Marry your daughter to an intelligent and educated man because an intelligent and educated man is like a good soil, in which, if seeds are sown, it gives plently of corn.—(*Ibid*, 91.)

6. The parents must teach their children (to do) some of these deeds of righteousness before they are of the age of fifteen. When they are thus taught, the parents participate in whatever righteous deeds of righteousness the children may do. When they are not taught, if in consequence of not being taught, the children commit sins, the parents participate in those (sins).—(*Ganj-i-Shâyagan*, 143; *Dastur Dr. Pêshotan's Text, p.* 15.)

Education elevates . . . and enlightens a person.—(*Âtâbâdgar-i Vazorg Mitra*, 73; *Dastur Dr. Jâmâspji's Texts, p.* 93; *Ganj-i-Shâyagan*, 35)

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